

CONFUGIUM CONFURGUM,
Or, some Serious
CONSIDERATIONS
ON
MARRIAGE.

Wherein (by way of Caution
and Advice to a Friend) its
Nature, Ends, Events, Con-
comitant Accidents, &c.
are Examined

By WILLIAM SEYMAR Esq.

Fœlix quem faciunt aliena pericula cautum.

L O N D O N,

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CONSTITUTIONAL CONVENTION

OF THE STATE OF NEW YORK

1894

ARTICLE I

Section 1. The legislative power shall be vested in a Senate and Assembly, which shall be styled the Legislature of the State of New York.

Section 2. The Senate shall be composed of twenty-four members, who shall be elected by the qualified electors of the State.

Section 3. The Assembly shall be composed of fifty members, who shall be elected by the qualified electors of the State.

Section 4. The members of the Senate shall be elected for terms of four years, and the members of the Assembly for terms of two years.

Section 5. The members of the Senate shall be elected by the qualified electors of the State, and the members of the Assembly shall be elected by the qualified electors of the State.

13 MAY 1894



TO THE
R E A D E R.

NO wonder, if in this in-
quisitive Age, the Au-
thors Name, Quality, the
Reasons of his writing
this Tract, &c be enquired after;
and, perhaps to the most Scrutinous
and Ingenious, should his disposition
be known, and his affection to the
FEMALE SEX, That he
hath been Married him'elf, That
he was an indulgent Husband, &c.
It would seem Strange to see him in
this Mascarade, and so far differing
from

To the Reader.

from his other Writings. But Sir, whoever thou art, I may take that same liberty to tell thee (with that Dunstable fellow in Plutarch, lib. de Curiositate, when one would needs be prying into what he had in his Basket, Quum vides velatam, quid inquiris in rem absconditam.) 'Tis a peice of ill-breeding to search into what is concealed. Wherefore thinkest thou I do abscond my self if I would be known? If thou likest what I have said, be contented; if thou dost not; know I wrote it to please my self (by way of advice to a Friend) not thee: Thou mayest go read somewhat else. It may be I wrote it

To the Reader.

*to try his Wit, or my own, or thine ;
As Erasmus, though wise, wrote
in the praise of Folly. Cornelius
Agrippa of the vanity of Learn-
ing, though a Learned Man him-
self. And Cardan an honest
Man, and one of Integrity, yet
wrote an whole book in the
Praise and Commendation of
Nero. Æneas Sylvius a grave
Divine, yet wrote a wanton Love
story of Lucretia and Euryalus ;
And so have those
Philosophers *
written on the
like subject. And
Virgil in his 2. Æneads, who,
though some condemn, yet Servius*

** Xenophon, Plato, So-
crates, Solon, Plutarch,
Leon Hebraeus, Plotinus,
Maximus Tyrius, &c.*

To the Reader.

commends him, and vindicates his
worth, wisdom and gravity. And
several Wise and Learned* Men
have written against M A R-
R I A G E as well as I, [though

* As *Espens* in lib. 6.
De Continentia Cap. 8.
Plotina, in amor. dial.
Præst. Artis Amant,
Aritens in *Poli*, cap. 3.
Levinus Rombus de oc-
cultis naturæ miraculis
lib. 4. cap. 13. *Korrmann-
nus* de Virginitate,
Barbarus de re uxoria,
&c. But who is *Instar
omnium* Nevissanus his
Sylva Nuptial, *Aneas
Sylvius* his Epistle to
his Friend *Nicholas* of
Warthurdge, which he
calls *Medela illiciti
Amoris*, *Philo Judæus*
de mercede merit. *Peter
Hædus* de *Contem. a-
moribus*, &c.

not in my way]

Must these excel-
lent Men be de-
famed for this, and
writing thus ?

Perhaps in an hu-
mor to please them-
selves, or others;
or as I have done,
to caution a

Friend ? No, but
rather, as one said
well of Cato's
Drun-

To the Reader.

Drunkennes, If *Cato* were Drunk, it should be no Vice at all to be Drunk. But there are a Generation of *Vipers* among us, seemingly *Saints*, yet really *Whore-masters* themselves, that will admit of none of these Books; and out of an affected formal gravity, and seeming Sanctity condemn all. As *Castalio* will not allow young People to read the *Balad* of *Balads*, accounting it too light for his gravity, when as if we must lay aside all the Books in the Bible that mention such *Love-Toys* and *Adulteries* (as *Genesis*, for the *Sons* of *God* going into the *Daughters* of *Men*; The story of the *Sodanites*, and

To the Reader.

Religious and Righteous Lots Incest ; And Dinas Ravishing ; also Rubens going up to his Fathers Bed. Exodus, for the 16th and 19th verses of the 22d. Chapter. Leviticus, for the fifteenth Chapter and the 19, 20, 21, 22, 23. verses of the eighteenth Chapter, or for the 19th verse of Chap. 21. Numbers for the story of Zimri and Cozbi. Deuteronomy for the 22th Chapter, from the 22th verse to the end ; and the 10th and 17th verses of the 23d. Chapter. Joshua for the mention of Rahab the Harlot (yet by concealing the spies, she was the Instrument of the Children of Israels

To the Reader.

raels taking Jericho, &c.)
Judges, for Sampson and Dalilah,
and the Levites Concubine. Ruth
for her courting Boaz, chap. 2.
&c. and verse 9. chap. 3. Sa-
muel for the stories of David
and Bathsheba, Absalom and
Tamar; as a'so Absaloms lying
with his Fathers Concubines. The
Kings, for the two Harlots that
came to Solomon for Justice.
The Chronicles for Davids Adul-
tery, on which he is forbid by the
Prophet Nathan to build the Lords
House; and the reason was, be-
cause he was a man of Blood,
1 Chron. 17, and you know he
had kill'd Uriah for his Love to
his

To the Reader.

his Wife, or rather Lust; And the Queen of Sheba's visit to Solomon, 2 Chron. 9. Ezra for the two first verses of the 9th Chapter, &c. and Chapter 10. As also Nehemiah for the same Fact of the People, as is evident by their Repentance, Nehemiah the 9th. Esther for the story of Ahashuerus and she; Vasthi yet living. The Proverbs of Solomon for his describing and writing against an Harlot, Chapter 2. & Chap. 7. & 9. in those plain words, and against Whores, Prov. 5. and Adultery, Chap. 6. and the Lude Woman, Chap. 31. and his Song, or the Balad of Balads
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To the Reader.

for the similitude it bears with our vain Lovers in these our days, &c.) it will be reduced to a very narrow scantling. I say, should we lay aside all the Books of the Old and New Testament that mention or reflect on Love-Toyes and Fooleries, worthy enough to be blamed and justly condemned; as I have, to my weak capacity, endeavoured

But, what need I thus Apologize? Ictus Pisca-

tor sapit, The The occasion of
the subsequent
Discourse.
burn'd Child dreads

the fire (we use to
say) He that has been Married
knows the inconveniencies of that
state,

To the Reader.

state, better than a Batchelor;
and, therefore, to tell you the plain
truth (which, yet, I need not do)
being loath to see the Ruine of my
Friend, wrote the ensuing Di-
course.

In which, however, I would
not be mistaken; for
The Authors though writing to a
Love to the M A N, W O M E N
Female Sex. are most frequently
named; yet it concerns them no
more than Men. I honour (I
confess, Bona fide) the Sex, I
mean the Female Sex that are good
of them. What therefore is said
of the one, mutato nomine, may,
most part, be understood of the
other,

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To the Reader.

other. My words are like Passus's Picture in Lucian, of whom when one had bespoke an Horse to be Painted with his Heels upward, tumbling on his Back, he made it Passant; Now when the Fellow came for his Picture, he was very much in wrath, and said it was quite opposite to his mind. But Passus instantly turn'd the Picture upside down, and shewed him the Horse at that Site he requested, and so gave him satisfaction.

If any Woman, therefore, take exception at my words, let her alter the name, and read **H I M** for **H E R**, and 'tis all one in effect, Besides, though I confess,
I

To the Reader.

I can find few Men in all my converse, that are really married to *WIVES*, but to *WOMEN* only; so it has been, on the other side, the hard fortune of some good Women to be married onely to *MEN* and not to *HUSBANDS*, as Abigail was to Nabal; Syrena to Dioclesian; Mariamne to Herod; Thyra to Gurmund; Theodora to Theophilus, &c.

If, notwithstanding all this, I must or may be Tax-
ed, I am in the following discourse in
an Error: I confess, Humanum est errare; and
might

Errours of the
Philosophers, Fa-
thers, and for-
mer Writers.

To the Reader.

might I therefore vindicate myself by shewing the Slips and Failings of others, nay the Best and Learnedest, I could easily manifest the chiefest and greatest Philosophers, Fathers, and Divines have erred it may be more grossly.

What strange ab'urdities, Brain-sick Paradoxes, Apparent Ignorances, and Idle Tenets have been asserted by Aristotle and the rest? with their followers and imitators, as well as expositors, &c too tedious to enumeate. The truth is, there is hardly any certainty in any natural knowledge, or that which we call Reason. Bring me that Astronomer that can calculate the
true

To the Reader.

true motion of Mars and Mercury. Or Mathematician that can find out the Quadrature of a Circle. The Cosmographer, Hydrographer, or Navigator that can discover the Creeks and Sounds of the North-East and North-west passages. The Chronologer that can Rectifie the Chronological Errors in the Assyrian Monarchy. The Historian that can give a just account of ancient times, or the Man that can set the Gregorian Calendar to Rights. All the Philosophers, and those wise men of Greece that gave Precepts to others, Inventors of Arts and Sciences,
were

To the Reader.

were utterly derided by Lactantius in his Book of Wisdom, where he not only condemns them, but proves them to be Dizzards, Asses, and Mad-men, so Sottish and Doting, as, to his thinking, never any old woman or sick person doted worse. Democritus took all from Lusippus, and left the Inheritance of his Folly to Epicurus; nay, the same Lactantius makes no more difference between Plato, Xenophon, Aristippus, Aristotle, and the rest, and Beasts, saving that they could speak. And yet the same Lactantius is sufficiently whipt himself, by others, touching his opinion of the Soul,
&c

To the Reader.

* St. Hierom makes
him full of Errours in
his Epist. ad Aratum.

&c. And so is
* Origen, touch-
ing universal re-
demption; affirming, that the ve-
ry Damned, and Devils them-
selves after a time, shall be Sa-
ved, &c. Tertullian favoured
the Sect of the Montanists, where
he speaks of a new Paraclet, and
a new Prophecy; he also con-
demned Second Marriages, as well
as my self, (if that be a Crime)
and so doth St. Hierom utterly
condemn Marriage at any time, in
any case, esteeming it no other than
a Sin. And St. Hillary detracts
from the Merits of CHRIST,
when he maintains his Body not
capa-

To the Reader.

capable of Suffering; and that Hunger, Thirst, Weariness, and other infirmities, were not natural to him; but as the Schools speak *Absumptæ*. And Epiphanius on Christs words, *Pater major me est*, affirms 'twas true also of his Divine Nature. And that in the Garden he spake not these words seriously, *Pater si fieri potest, transeat in me calix iste*, but only by way of Dissimulation, to deceive the Devil. St. Ambrose also in his Allegories, speaking of St. Peters sin, holds, that he did not deny Christ as God, but only as a man; and that it is lawful to marry any that is divorced.

And

To the Reader.

And St. Augustin will have the Eucharist administred to Children, and maintains them Damned that die unbaptized. And St. Cyprian maintains the Re-baptizing of such as having renounced any Heresie, had been formerly Baptized by Hereticks, &c.

*And so the Rabins of the Jews accuse the Apostles of Ignorance and Errour, though not of falsehood; as when St. Paul says Samuel gave the Children of Israel Saul the Son of Cish to be their King, being about the age of 40. years, when as the Scripture seems to say otherwise. As also when St. Stephen says those
that*

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that went down with Jacob into Egypt were seventy five Souls, when Moses both in Genesis and Exodus saith they were but Seventy. And Cajetan goes higher, and observes that in 2 Kings 21. we read Michol instead of Merob (so taxing that book with errors also) as appears by comparing it with 1 Kings 12. And St Matthew quotes Zachary Mat. 27. for Jeremy; and St. Mark cites chap. 1. a passage out of Isaiah which indeed is in Malachi. In like manner St. Luke chap. 3. affirms Canaan to be the Son of Arphaxad, and Salec the Son of Canaan, therein

con-

To the Reader.

contradicting Gen. 23. where it is said Salec was the Son of Arphaxad, not his Grandson. And when he says that the Cave which Abraham bought was in Sichem; it was indeed in Hebron; and that he bought it of the Sons of Hemor, the Son of Sichem, whereas Moses says it was of Ephron the Hittite, Gen. 11. And so likewise he says Hemor was Sichems Son, when as in Gen. 33. it is said, quite contrary, that Hemor was Sichems Father. And such like
* *passages.*

* Which indeed signifies little: the Old Testament, especially the major part of it relating only to the Jewish Nation.

Some

To the Reader.

Some hold the world to be from all Eternity. Others will have Men before Adam, and he to be only the first Parent of the Jewish Nation; and therefore Moses writes from him. But the many errors in Chronologie, and the accompt of times, render those Tenets the more difficultly salved. No less variety of opinions and errors is there touching the end of the World. Joachinus Abbas, S. Brigittam, Ubertinus de Casali, Telesphorus Hermita, Petrus de Areacco, Nicholas Causanus, Johannes Picus Mirandula, Francisc. Melet, &c. Held, that the World should endure

To the Reader.

dure as many years after the Death of Christ, just as there were verses in Davids Psalms. Aristarchus a Philosopher, says it should last but 2484. years, Areteus Dyrrachinus, 5552. Herodotus and Linus 1800. Dion 13984. Orpheus 120000. Caspander 180000. The Fathers, Irenæus, St. Hillary, St. Ambrose, St. Augustin, and St. Hierom, with the ancient Rabins, conclude, ridiculously enough, that because GOD Created the World in six days, and rested the seventh; From this mysterious order, the world should last but 6000. years. and in the beginning of the Seventh all things

To the Reader.

things should rest. Alluding to that of the Psalmist, Psal. 89. A Thousand years in Thy sight are but as one day, and one day as a Thousand years.

But these Opinions contradict the Scripture: for if the World must last but 6000 years, &c. than the day of Judgement may be foreknown, which our Saviour denies. Again, the years from the Creation to this present being so uncertain, the Days must needs be more uncertain. Now that it is so, may appear by comparing the diverse Opinions of such (or mistakes if you will) who have, with all their Diligence, notwithstanding,

a

com-

To the Reader.

computed the years from the Creation to Christ, and yet they differ above 100 years the nearest. Those of the Jews that

have turn'd Christians, * account from the Creation of the World to the Nativity of Christ, 3760.

Paulus Forosempronienfis, 5021.

Arnoldus Pontacus; 4088.

Perrerius, Baronius and Belarmin,

4022. Genebrard, 4090.

Suares, 4000. Ribera, 4095.

Onuphrius Pavinus, 6310.

Carolus Bavillus, 3989.

Malvenda, 4133. Josephus Scaliger,

3948.

To the Reader.

3948. Sixtus Sinensis, Massæus,
&c. 3962. Johannes Picus
mirandula, 3958. Peter Galli-
fard, 3964. Johanues Lucidus,
and others, 3960. Gerardus Me-
rator, 3928. Jansenius, 3970.
Paulus Palatinus, 4000. And,
when all is done, the nearest we
can be able to come to the truth,
will be perhaps about 25. or 30.
years over or under; So frail is
Man, and full of Error.

If we should descend to parti-
culars, as but to Cherubim,
Teraphim, Urim and Thum-
mim (to omit infinite others) we
shall find they do not all agree
touching what they were. Apen-

To the Reader.

ezra, Scelomath, the Thalmu-
dists among the Jews. And al-
most all writers both Greeks and
Latins, I know, generally, assert,
at least the Cherubims of the Ark
were in shape like young Boys,
because of the Chalde word כרוב
Cherub, which is compounded of
the Serwile Letter כ Caph, i. e.
sicut, and רביא Rabeia, i. e. in
Chalde Adolescens vel Puer,
in the plural כרביא Charabeia,
i. e. sicut Pueri, vel Adoloscen-
tes; which is a gross error;
For we must know Moles did not
speak Chalde, but Hebrew. Be-
sides, if we must go according to
the Etymologie of the word; then,
from

To the Reader.

from the Hebrew word we may say they were in the shape of Saddles ; sith the word רכב whence כרוב Cherub is said to be derived by Transposing the Letters into Cherab, i. e. Equitare, which is in the Hebrew a Saddle, as in Levit. 15. 9. 1 Kings 32. 35. or from the word כרדב Cheridib, i. e. sicut Pluvia, we may say they were made like the Rain. Cajetan hath herein also shewed his error, when on Exod. 25. 30. He maintains them to be of Humane shape, because the Hebrew is to this sence, Facies eorum ut vir ad fratrem suum. For, whoso is skilful in the Hebrew,

To the Reader.

brew, will tell him, that we may as well conclude the Curtains of the Tabernacle, the Stars, and a thousand other things in the Old Testament, were also of Humane shape; sith *I*saiah, speaking of the Stars; where the vulgar Translation hath it, Neq; unum reliquum fuit, The Hebrew Text saith, Et vir non est subtractus, And in Exodus, Moses speaking of the Tabernacle and Curtains thereof, the vulgar says, Quinq; curtinae sibi conjungantur mutuo, which in Hebrew is, & quinq; curtinae erant conjunctae mulierem ad sororem suam. So Ezekiel,
speak-

To the Reader.

speaking of the Wings of the Beasts, where the Translation hath it, & vocem alarum animalium percutientiam alteram ad alteram, in the Hebrew it is, mulierem ad sororem suam. And in Genesis where mention is made of the parts of the Sacrifice; in the Translation it is, & utrusq; partes contra se altrinsesus posuit; But, in the Hebrew, & dedit virum partem ejus è Regione proximi sui, &c.

Whence is apparently discovered their Errour who condemn Aaron for making the Golden Calf; For, he thinking Moses had been received to G O D, made a Cherubim.

To the Reader.

him in the likeness of a Calf ;
And, doubtless, this good Man
would do nothing but what was
agreeable to the pattern which was
shewed to Moses himself and the
70 Elders, in which pattern they
saw the Glory of God in the same
manner it was in a Vision after-
wards seen by Ezekiel and St.
John , where G O D appeared
sitting between four Cherubims,
the first having the face of a Man,
the second of a Lion, the third of
a Calf or Bull, and the fourth of
an Eagle. On which Cherubims
G O D promised to appear and go
before the Children of Israel.
Now Aaron made choice of this
figure

To the Reader.

figure (at the importunity of the people, being necessitated to pacifie them) rather than any of the other three, it being more absurd ; least the Children of Israel should adore it ; for the which, they are afterwards only blamed, not for making it ; neither do we find Aaron in any place reproved for so doing. And this was the Cause that Jeroboam to establish the Kingdom to himself, made two Cherubims in the shape of Calves, placing one in Dan, the other in Bethel, that the people might be kept from the trouble of going up to Worship at Jerusalem, where were the same Cherubins

To the Reader.

which were made according to the pattern that Moses received: For had they not been of that shape, it had been great folly in him to shape them so, and introduce a new Religion, which would have been as dangerous, as contrary to his Design, which was to keep the people in obedience to him by the same form of Worship they used at Jerusalem.

There are no less various opinions touching the Teraphim we read of in Scripture,

* In This bi.

as * Elias Levita says

they were made in this manner. They kill'd a Man that was the first born, and wrung off his Head, and

To the Reader.

and having embalmed it, they placed it on a Plate of Gold, on which was first written the name of the unclean Spirit that they would call upon; and so hanging it against a Wall, placing Lamps and Torches about it, they worshipped it. Aben-Ezra is as false (though not so scandalous) when he says Gen. 31. that the Tera-
phim were certain instruments of brass like Sun-Dials, by which they knew the particular hour and minute they were to practice their Divination in. Rabbi Eliezer, surnamed גדול Gadol, i. e. The Great. In his book entituled, פירי עליזר Pirche Eliezer, i. e. Ca-

To the Reader.

Capitula R. Eliezer, cap. 36.
*is of opinion they were certain
Statues made in the form of a
Man, under certain Constellations,
whose influences (which they
were, as they held, capable of re-
ceiving) caused them to speak at
some certain hours, and give an
answer to what was demanded of
them ; which was the reason (saith
he) Rachel stole away her Father
Labans Images, least he, by ha-
ving recourse to them, might dis-
cover which way Jacob and his
Family went. R. David Chim-
chi also is as far out, when he
says, they were certain Images,
whose figure is unknown; by which
the*

To the Reader.

the Ancients instructed concerning future events, being like these Oracles which speak by the mouth of the Devil. This false Opinion of his is taken up by Cardinal Cajetan, Vatablus, Clarius; Selden and Marius. Mercerus swims with the Stream of Interpreters, and says, they were as the Household-gods of the Ancients, ut Penates & Lares sumptu ferim. Philo Judæus is yet farther out of the way, where he affirms, Micah Judges 17. made of fine Gold and Silver three Images of Boys, and three Calves, one Lyon, one Dragon, an Eagle, and one Dove, which answered

To the Reader.

swered all his demands. As, if concerning his Children, he went to the Boys; If Riches to the Eagle; If Power and Strength, to the Lyon; If Sons and Daughters, to the Calves; If Length of years, to the Dragon; If Love or Friendship, to the Dove

*But, the truth is, when all is done, TERAPHIM is but the general name of Cherubim and Seraphim; and, St. Hirom (an Author more worthy of Credit in matters of the Old Testament, than any Interpreter either Greek or Latin) says, 1 King. 22. 16. These Teraphim were sacred Images belonging to the Priest, TE-
RAPHIM*

To the Reader.

TERAPHIM Proprie appellan-
t^{ur} μορφώματα, i. e. Figuræ &
simulachra quæ nos possumus in
præsenti duntaxat loco Cheru-
bim & Seraphim sive alia quæ in
Templi ornamenta fieri iussa
sunt, dicere. *And in his*

*Epist. ad marcel-
lam, to the same
purpose in * other
words; & before
they were allowed
of by the Pa-
triarchs. La-
ban had them, and*

*was not reproved for them; Nei-
ther did Jacob reprehend Rachel
for taking them away, Its true,
be*

* In Teraphim vel fi-
gûris varia opera quæ
Teraphim vocantur,
Intelliguntur & Juxta
igitur hunc sensum &
Micha cum veste sacer-
dotali cætera quoq, quæ
ad Sacredotalia perti-
nent ornamenta; per
Teraphim fecisse mon-
stratur.

To the Reader.

he commanded his Children to put away their Strange gods, but it was the gods of the Sichemites which they had taken away at the sacking of them, they being great Idolaters ; for till that time he spake not a word to them of false gods. And, can any one think this zealous person would serve an Idolater so long, and afterwards marry his two Daughters? It may be probably conjectured also that David made use of these Images, or allowed of them in his Wife Michal ; for, he no wise reproves her for taking the Tera-
phim and putting it into the Bed. Nay, they were so far from being
re-

To the Reader.

reprehended, as Micha Triumphs and says, Now I know the Lord will Bless me, after he had made a Teraphim and an Ephod, and had gotten him a Levite to be his Priest. And so Hosea 3. v. 4. threatening Judgment to Israel, says, The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim; whereby it is probable they were allowed by their Legislator Moses.

For

To the Reader.

For Urim and Thummim, there are so many mad Opinions, as 'tis a madness to offer to decide the controversie. Some conceited, will have it to be Soundness of Doctrine, and Integrity of Life; others think it as sound Doctrine that maintain them to be certain Charms, which whilst the Priest had them in his best-plate, he was not only enabled to afficiate the better to the People, but also to drive away the Devil or evil Spirits from them. Nay, such strange Chymera's they have of these things, and so numerous and various, as for Civilities sake to my Reader, I forbear to mention

To the Reader.

*mention them, or farther to enlarge,
more then to tell thee,*

HERE ARE MEN, YOU
MAY SEE, OF ALL SORTS
IN AS GREAT PRÆDICA-
MENTS AS MY SELF, AND
IN MATTERS OF AS GREAT
CONCERN. I might shew you
that as to Religion it self, Men
of every persvasion and opini-
on have had their Failings, ran
into errours. I would advise
him, therefore. that finds fault,
to write somewhat against which
there can be no Objection, and
he shall be mihi magnus A-
pollo; or, in the Interim,
let him learn so much Wit

as

To the Reader.

as to be Modest, as to be willing to Learn, as to know he is not Infallible.

But I am for Marriage where it can be suitable (otherwise a single Life is better) for Marriage is an honourable State, yet Crowned with Thorns, The Pleasures that attend it will no wise countervail the Innumerable Troubles and Inconveniencies of it. However, 'tis a good Lawful way of Paliating Lust in both Sexes. Yet, there are many Weddings, but very few Marriages for LOVE ONLY,
and

To the Reader.

*and that grounded on the un-
moveable Rock of true Vir-
tue and Piety.*

*If all this will not serve, I
shall, notwithstanding, con-
clude with Ovid,*

*Parve nec invideo ———
vade ; sed Incultus, qualem
deceat exsulis esse :
Infoelix habitum Temporis
hujus habe.*

*Such as it is, take it, and as
kindly as you can. And let Mo-
mus do his worst, I care not, I
owe him nothing ; I look for no
favour*

To the Reader.

*favour at his Hands ; Let him
even turn the Buckle of his gir-
dle : I am Independent, I fear
not. And so A dieu ; Yet
I am,*

Your Real Friend

William Seymar.

im
ir-
ear
Yet

ir.



ERRATA.

PAge 3. line 8. read Discourses. p. 4. l. 20. r. Sponse.
p. 6. l. 18. r. *Fugum ex Fugo*. p. 8. l. 18. r. *deceived*.
p. 9. h. 4. r. *Xantippe*. p. 11. l. 15. r. *Toying*. & l. 18. r.
Chymeras. p. 12. l. 9. r. *Acrostick*. p. 19. l. 4. r. *this*.
p. 28. l. 6. r. *can*. p. 37. l. 22. r. *Incite*. p. 44. l. 13.
r. *unbodied*. p. 46. l. 4. r. *an Heroick*. p. 48. l. 10. r.
when. p. 74. l. 13. r. *Roxolana*. p. 80. l. 10. r. *she*. p.
84. l. 8. r. *versifier*. p. 88. l. 19. r. *Parthenopæus*. p. 88.
l. 7. r. *Symitry*. p. 118. l. 3. r. *That's*, & l. 5. *dele is*,
& l. 16. r. *all Attires*. p. 136. l. 2. r. *Eternize*. p. 142.
l. 19. *metamorphosed*. p. 147. l. 21. r. *Comrade*.





OF MARRIAGE.

CHAP. I.

*Its Definition, Nature,
Events.*

WHEN first (my
dearest Friend) I
Read thy Letter, desiring
my Advice touching thy
Marriage, I was struck into
such a horror and detesta-
tion of thy Folly, as I knew
not, at present, whether I had
best Slight, or Pity thee!

But

Of Marriage.

But knowing thee to be a true *Philogynus*, I Chose rather the latter ; especially considering thy Inadvertency, by reason of thy youth ; and voluptuous Education, joyned with a passing good ; and flexible Nature and Disposition innate and inherent in thee.

Yet I could not (such is my zeal for thy welfare) But, with Indignation take Pen in hand to deter thee, if possible, from that Destructive Course, thou seem'st to me thou art running Post and Headlong into. And since thou art pleased to acknowledge me thy Friend, as well as an *Attic* I shall, as neer as I can, manifest

Of Marriage.

3

nifest my self in this following advice of mine to thee, a *true one* as well as (nay, which is better, than) a *Relation* or a *Brother*.

I could never have imagined all my former discourse, inculcated admonitions, should make so little Impression in thy Intellects. But since words are but Air and vanish with thee as soon as they are uttered, I shall once more, for thy edification, fix them in this small Book. And let my discourse remain as a Perpetual Monument between thee and me, that I have faithfully like a Friend, and a true one, given thee timely and seasonable advice.

B 2

And

Of Marriage.

And afterwards, *If thou wilt Hate Instruction, confess to thy Shame, that thy Destruction is of thy self.*

Remember that the very Latin word *Nubo, To Marry*, is almost enough to be said against thee: The Greek word is *γαμιῖσθαι*, or *νυμφεύσθαι*, *ex νέφθ*, *Nubes, A Cloud*; Because the Bride covered her Face with a Vail when she was brought to her Husband, as a Token of her being under the Power and Command of her Husband. And though this properly, therefore, belongs to the woman, since, *Sponsa dicuntur nubere quod capita velabant*; A *γιν* [Chanoph] yet, it may very

*Definition,
Nature of
Marriage.*

Of Marriage.

5

very well be ascribed to the
Man when she is Master,
And how common that is,
every house almost, will in-
form thee.

Tis but a Cloudy busi-
ness then, or rather to be
under a Cloud to be Mar-
ried. For the *Greek* word
νεφος, *Nebes*, a *Cloud*, is from
the *Hebrew* word ענן,
[*Gnath*] so called from
their Density and thick Ob-
scurity, as if a Man were
overwhelmed in Darkness
when Married and lost in a
Fog (as we use to say) He
having given Hostages to
Fortune, and is, as it were,
a lost Creature in the
World, it being the Impe-
diment to great and noble

B 3

At-

Of Marriage.

Atchievements; A lett, oft times, to all good and generous enterprizes, An hindrance to Preferment, And a Rock on which more are Split than Saved, which is worst of all; since, for the most part, a Man thereby marrs his Fortunes: For the word also signifies *Adversity* and *Trouble*, or a *multitude*, that cover and darken as Clouds do, or if you will, a *multitude of Afflictions*, *Adversities* and *Troubles*.

Wedlock is a Bondage, a Yoak, *Fugo ex Fugum*, stuff with many *Miseries*, *Cares*, *Fears*, *Discontents*, and *Vexations*. The *Atlantic* or *Irish Seas* are not so
cur-

turbulent as a Litigious Wife, which made the Devil when he had power to rob Job of all, leave him his Wife only to Torment him. Better dwell on the House Top, than with a Brawling Wife, Prov. 21. 9. 23. or in the Wilderness with Tigers, Bears, and all manner of Savage Creatures, Prov. 21. 19. The Contentions of a Woman are a continual dropping, Prov. 27. 15. No Wickedness like unto her, she makes a sorry Heart, an heavy Countenance, a wounded Mind, weak hands and feeble Knees, Eccles. 25. 23. And thus it becomes an heavy Yoke.

Millions of Families [my *Philogynus*] and Gallant Men have been undone by their Wives. *Eve* the first Woman and Wife, though *she was Flesh of Adams Flesh*; yet he and all his posterity found *she was more Bone than Flesh*, to their woful experience, she being the introducer of Sin and Death. And *Solomon*, though he was the Wisest man, had his heart turned aside by his wives, after other Gods, 1 Kings 11. 4. And so the strongest man *Sampson* was deceive by *Dalilah* to lose his Strength, *Judg.* 16. 18, 19. by which he lost his Eyes and Life, v. 21, & 30. So *Jobs* Wife tempted him

him to *Curse God*, Job 2. 9.
 And in profane stories we
 find *Socrates* perpetually
 vexed with *Zantippe*. Our
Edward the Second mur-
 dered by the means of his
 Wife *Isabella*, and St. *Lues*
 tormented by *Elevera*, with
 millions of such like exam-
 ples. Nay *Marriage*, oft-
 times, is an hindrance of our
 course Heaven-ward, ma-
 king many say with that
 foolish Fellow in St. *Luke*
 14. 20. *I have Married a*
wife and cannot come. And
 St. *Paul* might justly con-
 clude, 1 Cor. 7. 28. such
 as *Marry shall have trouble*
in the Flesh. For they that
 enter into *Wedlock* may
 very well expect variety of

Of Marriage.

molestations, & many vicissitudes, vexations, afflictions on afflictions, and daily new changes from better to worse, from pleasure to pain, from joy to grief.

This Hint, my *Philogynus*, what marriage is, will easily appear to be true, if we but a little examine or consider the *Designs, intentions, or ends of Matrimony; The Reasons of thy Love or Fondness; and Compar* them with a single Life. So shall we be the better able to judge of that condition, and clearly see whether there be any thing delectable or inviting in that state of Marriage, which thou seemest so much to desire
and

Of Marriage.

11

and admire. *Dulce bellum
inexpertis*; War is sweet to
them that know it not.
They that never endured
hardship, nor came within
Gunshot more then in con-
templation, think it an ex-
cellent thing to be a Soul-
dier, when they read of the
Conquests of *Alexander*,
the Triumphs of *Cesar*,
the Trophies of *Achilles*
and the like. So whilst
they spend their time in
Kissing, Toying, Fobling
and Dallying, they think
themselves in *Paradise*, they
have strange *Cimara's* of
the felicities of a Wedded
Life, and become in Love
with their Yoak, long for
their Fetters, and are mad
till

Of Marriage.

till they have lost their freedom, till they are undone. For as some will, *Matrimony, is matter of Money; Marrying, Marring; Wedlock, Feilock*, which is the true Orthography of the word they say, viz. of a Wife.

AN ACCROSTICK.

Wis Double Woe,
I Naught else but Jealousie,
F is fained, flattering, fraud
E is naught but Enmity.

If in thy Name there be such
 strife,
 Then Fates defend me from
 a Wife.

The

The chief Ends and Designs of Marriage, then, are these two :

First, For Society, it being * *not good for Man to be alone* ; and therefore the *woman* was given to him for an *help meet*.

Secondly, For the * *continuation of our kind*.

Mem-

MEMBER. I.

*Of the first end of
Marriage, Society,
no Society.*

IT were, my dear Philog-
nus, an happy state, an
Heaven upon Earth indeed,
did Marriage always (always
did I say? nay but *once in a
thousand times*) answer this
end. Could it make them
agree as they ought; be
equally coupled; draw one
way in their yolk, (for you
must remember 'tis but a
Yolk at best) and make their
Lives Sociable by doing each
of

Marriage, what.

13

of them their parts, (which makes the Society) as follows.

Se&t. 1.

What Society in Marriage is.

IE's first consider *what* this sweet Society in Marriage is; and then, *whether* we usually find it so. There is something to be done then on both sides to make it a true Marriage.

As, The *Man* must love her with a sincere, constant, intire, pure and chaste Love, *as *Christ* loved the *Church*, * *Eph. 5. 29* or as † he loves himself, or † *Eph. 5. 28*, his 29.

*The Duty on
the Mans
Part.*

his own Flesh; cherishing her with all kindness and tenderness, letting her want nothing to his power, is requisite for her quality; covering her weakness, and avoiding all bitterness, injurious or vexatious words or actions towards her; giving her rather honour and respect, because she is the weaker Vessel; advising meekly, instructing, directing and counselling her in all things soberly; *dwelling with her according to Knowledge*, 1 Pet. 3. 7. in the fear of the Lord; forsaking all other, keeping solely to her Body alone, defending and vindicating her from all injuries, & the like.

And

And the woman must *The Duty on*
obey and submit to her Hus- *the Womans*
bands Authority, as unto part.

Christ himself, Ephes. 5. 22.

As it is fit in the Lord, Col.

18. 3. (because she was

made out of Man, of his Rib,

1 Cor. 11. 8. And, she was

made for him, and not he for

her, v. 9. Besides, she was

first in the Transgression,

1 Tim. 2. 14.) reverencing

his Person, giving him all

due respects, as her Head,

in word and deed, carriage

and deportment, assisting

him in every thing, as to

tender his Soul, to cherish his

Body, to manage his Estate,

and Family; and to add to

it if possible, and preserve

it, promoting his Credit

and

and affairs, especially in his Calling; preserving his name and credit, locking up his Secrets in her own bosom; and manifesting in all respects that she is a *Wife*; for *she is only a Wife indeed, that is an help-meet*; not only an *Help* to her Husband, but a *meet help*. The Man else, has Married only a *Woman* (to say the best) but not a *Wife*.

Thus Marriage may be a sweet and sociable condition. And if thou canst meet with such a Wife, then thou mayest be happy, and then it should be the first thing I would advise thee to.

But

But when we find (my
Philogynus) an hundred
thousand Shipwrackt, for
one that arrives to his sweet
haven of contentment in
Marriage, it should make
thee, methinks, tremble
and fear to enter into this
Tempestuous and Dange-
rous Ocean, full of Rocks,
and perpetually molested
with Impetuous Storms.
To examine which

SECT.

Sect. 2.

Of the Events and
Concomitants of a
Married Life.

Let's duely and rightly,
without prejudice, con-
sider. Where is a good
Wife to be found? Behold
*this have I found, counting one
by one, to find which I find
not, one man of a thousand
have I found, but a Woman
among all those have I not
found, saith the wisest, Ec-
cles. 7. 25, 27. and one that
had experience enough in
the Sex. Do but remem-
ber my dear Philogynus, that*
Beauty

Beauty and Honesty (as I
noted in another book) sel-
dom agree. Can she be
Fair and Honest too?
straight personages have oft
times crooked conditions;
fair Faces, fowl Vices; and
frequently, which is worse,
foolishness to boot. *Non
generum sed malum gentium;
non nurum, sed furiam, non
vita comitem, sed liti somi-
tem domi habebit.* Marriage
is a Lottery, nay the great-
est hazard imaginable, an
East-India voyage is not
half so perilous, thou art
made or marr'd as it proves.
*If she happen to be humerous or
piewish,* when she has not all
to her mind, thou hadst as
good be out of the World;
there's

Events of Marriage.

there's nothing but discontent and a continual noise and strife. *If she be simple, and not so wise as she ought,* thou hadst better have Married an Image of Stone. For shee'l disgrace thee in all times and places, and ruine thy affairs. *If she be wise,* 'tis as bad, if not worse; for shee'l slight thee and thy Judgment, and be peremptory, rule all her self, though she destroy all with *Phaeton*. *If she be not neat and cleanly* thou wilt loath her; *if too curious and delicate,* shee'l ruine thee that way, shee'l spend thy substance; and as *Lucian* observes, *All Arabia will not serve to perfume her hair.* If she

she be a Beauty, and Airy,
 shee'l put thee quickly into
Actions Livery. *If she be*
homely prugly, shee'l Paint;
 and that's odious; and if
 she don't, her very looks
 will prove a sufficient anti-
 dote against Love. *If she*
be an old Maid, 'tis an hun-
 dred to one but she dies of
 her first Child. *If a young*
one, 'tis as hazardous whe-
 ther she have any Breeding,
 any discretion to manage
 thy Business; or be not
 buxome, lustful, and so, if
 she be not pleased you
 know *where and when,* thou
 hadst as good be Hanged,
 shee'l Cuckold thee, and
 make thee weary of thy
 Life. *If a rich widow* it is
 bad thou

Events of Marriage.

thou Marriest, thou art for ever ruined, shee'l make away all before hand to her Children, and still purvoir for them out of thy estate too; for as the *Italians* say well in their Proverb, *he that Marries a wife with five Children, Marries six Thieves.* Besides, shee'l always be tormenting thee with the virtues of her first Husband, though he had none, than which, nothing can be so tormenting & odious. So that if thou choolest a Widow, *Philogynus*, let it be such an one whose first Husband was Hanged, or worse, to avoid that Plague of being told of this and that of her first Husband

not

band

band, which must needs speak a defect in thee; and won't that, think you, be exceeding pleasant and agreeable to thy Spirit? Thus *Conjugium* becomes *Conjurgium*. On the other side, If thou marryest a young Widow, 'tis ten to one but shee'l ask more then thou art able to give her, and then the word *Husband* will be a very pretty Vizard mask for her to hide her Tricks. The very name of being Married is enough to salve all her Sores, Slips and Abominations. If she be of no fortune (and want virtue) shee'l bring Sorrow, Trouble, and Beggery with her, which is worst of all.

C

If

Events of Marriage.

If she be Rich, Well-born, and of any high or numerous Family, thou wilt be undone by her Friends perpetual lying upon thee: Besides, shee'l be so Lofty, and insolently imperious, that thou hadst better be Dead out of the way; for she must Rant, Revel, say and do what she list in this her Oligarchical Government, and begger thee at last. In taking a Portion thou sellest thy Freedom and Liberty, and becomest a slave for one day of Marriage compleat; viz. Her wedding Night, and day of Death; and so the Evening and the Morning makes that day: All the rest being

Events of Marriage.

27

being stuff with Cares,
Fears, and Miseries.

*Oh Heavenly Powers! why did
you bring to light*

That thing called WOMAN,

Natures oversight?

*A Wayward, a Fromard, a con-
stant evil,*

*A seeming Saint, sole Factor to
the Devil;*

*That She-born Tyrant full of
Misery,*

A gilded Wethercock of Vanity:

*That being Damn'd, she first be-
gan to fall,*

*From bad to worse, from worse
to worst of all.*

*So is she wretch'd, nay she's far
more vile,*

*Than the deceitful weeping Cro-
codile.*

C 2 These

Events of Marriage.

These and innumerable such like Torments, Miseries, Vexations, Auxieties, and all that Envy, Malice, Fury, the Devil and Hell it self can't invent, my *Philogynus*, are the Concomitants of a married Life. What canst thou marry then? What sayest thou now? Art thou still so mad as to desire a Wedded Life? Take warning by him whom thou knowst was almost ruined by a *Cross*, *Unloveing* and *Undutiful Wife*. *Fœlix quem faciunt aliena Pericula cautum.*

Is there *any Society*, think you in all this? Are such *Women Helps* to Men? And, if not, they are far from

from *Helps meet*. 'Tis much better for a Man, therefore, *to be alone*, than to be joyned to one that will put him out of himself, put him beside his Wits and Sences, and make him neither enjoy himself nor others. Since Marriage was first designed by GOD for Love, Peace, Concord, and to be an *Help each to other*, ther's the Society. Whence I may infer (if the Proverb be true that Marriages are made in Heaven) that such had no friend there.

But this is not all, and therefore, *Philogynus*, Let's now a little consider the reasons of thy Love (if there be any) and Fondness, on what

C 5 grounds.

grounds and basis they are
 bottomed, that thou mayest,
 if possible, be weaned from
 this itching humour of thine,
 this *Amabilis insania*, this
 sweet Frenzie, this *Glacupicron*
 Passion thou art in:
 For, by so much the more
 do I really pity thee beyond
 those that are in *Bedlam*, by
 how much thou exceedest
 them in *madness*.

Sect.

S E C T. III.

The Grounds and Reasons of Love, Reasonless & Groundless.

IN the first place, then, let me tell thee before I rip them all up, and that plainly as my friend, *what Love is*, I mean *that Devil-passion of Love* thou art in, (and therefore since I desire nothing more thereby, than thy wellfare, by preventing thy ruine here, and perhaps, for ever hereafter; I hope thou wilt as kindly

C 4 accept :

* Jupiter
himself can-
not be in
Love and
Wise both at
once.

accept of what I say to thee
as it was intended by me)
which I define thus, *only a
desire bred of liking, and the
product of Folly*, as I obser-
ved in my last Treatise I
gave thee) nay, 'tis impos-
sible to Love, * and to be
Wise (as will be seen by
the sequel of this discourse)
Plato calls it *magnus Daemon*,
the *great Devil*; and though
I am sufficiently sensible the
Platonists do usually term
the good as well as *bad An-
gels*, *δαίμονες*. And *Ploti-
nus* makes a question whe-
ther it be a *Devil* or a *God*,
or whether it be *partly one*,
and *partly the other*, or a
Passion, and concludes, it
participates of all three. But,
however,

however, here we must distinguish to come to thee, which, that we may the better do, it will not be impertinent to examine *all the sorts of Love, their Beginning, Nature, Objects, Difference, Extent, Power,* whether it be a *Virtue or a Vice, Good or Bad, &c.*

I say, in the Definition it is a *desire breed of Liking, &c.* and I told you * else- * *Lib. citat.* where, that *desire is a passion disposing the Soul to will what is good whether present or absent, and their conservation, or to avoid an evil.* To which add, that as *Desire wisheth, Love enjoys; like Jacob and Esau, one takes the other by the Heel, and*

C 5 when

Grounds of Love

when Desire ceaseth, Love is enjoyed ; *Desire* is absent, *Love* is present. Now, As *this desire is bred of liking*, we may make *as many sorts of Love*, as there are *Objects*, which are always good, or seem to be so, *omne pulcrum amabile*, every beautiful thing is amiable, lovely, and good.

From the aforesaid goodness, proceeds *Beauty*; from *Beauty*, *Grace* and *Comeliness*. These are *Hippocrates's* Twins, and are divers, as they arise from divers objects: and so they affect and please the *Eye*, *Ear*, *Feeling* and other *Sences*, which compel us to Love, and make us desire the fruition of

of the object; To Seeing and Hearing, belong Beauty and Grace chiefly; But to all the rest of the senses, Pleasure: For were it not really so, or pleasing and gracious in our eyes, we should not desire. Whence Plato de-

fines it thus: (a) Beauty is a lively shining or sparkling brightness resulting from effused good by Ideas, seeds, reasons, shadows, stirring up our minds, that by this good they may be united and made one. There is an Intellectual Love, as GOD, who is Love in the abstract, and so, Love may be said to be without Father or Mother, being before the World was; and, indeed, the Pro-

(a) *Forma est vitalis fulgor ex ipso bono manans per Ideas, Semina, rationes, umbras effusus. Animos excitans ut per bonum in unum redigantur.*

catartick

catartick cause of the
Worlds Creation and Re-
demption.

*Ante Deos omnes primum ge-
neravit Amorem.*

And so the *Angels* mani-
fest their Love towards
poor mortals here on Earth,
in rejoycing at the Conver-
sion of us miserable sinners,
and in garding of us; And
therefore, I think, I may say,
without the imputation of
superstition, they Pray and
make intercession for us.
Men have also an intelle-
ctive Love, and is founded
either on *Pleasure, Honesty,*
or *Profit*. To the first are
reserved all delightful ob-
jects,

jects, *Women, Children, Friends, rare Edifices, &c.*
 To the midmost, the Love of honest things, *Virtue, Wisdom, and all that is good* (for *in medio consistit virtus*) much to be preferred before the other two. To the last, *Profit, Health, wealth, Honour,* (which seem rather to be *Desire, Covetousness, Ambition*, than Love.) However, to these are all the Desires and Loves of man-kind referrable, though they be very various you see, as the objects are.

Now we are to know (as to the nature of Love) what I noted elsewhere. 'Love
 'is * an emotion of the * *Fol. 148,*
 'Soul, inviting it by the &c.
 'motion

Definition of Love,

'motion of the Spirits to
 'joyn in will to the objects
 'that seem good and conve-
 'nient for us, viz. so to
 'joyn in will, as to make a
 'mans self and the thing be-
 'loved one and the same,
 '& therefore the motions of
 'the blood in Love, as also of
 'the Spirits (if simple and
 'alone, and not joyned
 'with *Desire, Joy* and *Sad-*
 '*ness*, &c.) are even, as also
 'the Pulse; but greater and
 'stronger than ordinary;
 'emitting more heat, and
 'creating digestion; and
 'therefore is an healthy
 'Passion. And this pro-
 'ceeds from the tie that is
 'between the Soul and the
 'Body; As, when any cor-
 'poreal

‘poreal action is joyned
‘with a thought, one still
‘accompanies another, as is
‘apparent in such who have
‘an aversion to some medi-
‘cine; they cannot think
‘on it, but the Taste, Smell,
‘&c. comes also immedi-
‘ately into their thought;
‘For, the *Blood*, or some
‘good & delectable Chyme
‘getting into the Heart,
‘and becoming a more con-
‘venient Alimony then or-
‘dinary to maintain heat
‘there, the principal of
‘Life; occasion the *Soul* to
‘joyn in will to this Alimo-
‘ny, viz. To Love it:
‘And thus at the same time
‘the Spirits descending from
‘the *Brain* to the *Muscles*,
‘might

Definition of Love,

' might press or agitate the
 ' parts from whence it came
 ' to the *Heart, Stomach,* and
 ' *Intrals*, whose agitation
 ' increaseth the Appetite ;
 ' or to the *Liver and Lungs,*
 ' which the Muscles of the
 ' *Diaphragma* may press.
 ' Whence the same motion
 ' of the *Spirits* ever since
 ' accompanies the *Passion of*
 ' *Love*. In this kind of Love,
 ' then, there are two effects,
 ' *Benevolence & Concupiscence*.
 ' The former is when we wish
 ' well to what we Love ;
 ' the latter, when we desire
 ' the thing Loved. There
 ' are *different Passions* also
 ' that participate of *Love* (as
 ' will be presently shewed,
 ' which causeth it to vary
 ' its

'its name) However, *Love*
'is not always the same and
'alike, for it *admits of de-*
'grees: As, when we e-
'steem an object of Love
'less than we esteem our
'selves, it may be termed
'only an *Affection*; when
'we value it equal to our
'selves, it may be termed
'*Friendship*; when more,
'*Devotion*. And sometimes
'we love meerly for the
'possession of the object
'whereunto our passion re-
'lates, and not the object
'it self for which we have
'only a desire mixt with o-
'ther particular passions, as
'*Ambition, Avarice, &c.*
'But the Love a generous
'Soul and a man of Honour
'bears

Definition of Love,

' beareth his friend, is of a
 ' other and purer Nature;
 ' and that of a Father to his
 ' Child is more Immaculate
 ' and Sublime.

' And forasmuch as the
 ' objects of Love are repre-
 ' sented to the Soul by the
 ' senses both *External* and
 ' *Internal*; it will follow
 ' there are two sorts of
 ' Love, according to the
 ' object whether *good* or
 ' *handsom*; For when we
 ' judge any thing good and
 ' convenient for us *by our*
 ' *internal senses and reason*,
 ' we may most properly
 ' term it *Love*. If it be
 ' judged by our *external*
 ' *senses*, we call it *handsom*;
 ' and so we like it, which
 ' *passion*

' *passion of Liking* is usually
 ' more violent than *Love*,
 ' because what is conveyed
 ' to the *Soul* by the *sences*
 ' makes greater impressi^on;
 ' and yet presents things
 ' more false, than what is
 ' communicated to it by
 ' *Reason*.

' *Love* proceeding from
 ' *knowledge* (as 'tis clear it
 ' does) must needs precede
 ' *Joy* and *Sadness* (except
 ' when *Joy* and *Sadness* pro-
 ' ceed from *knowledge*)
 ' and when the things
 ' this *knowledge* inclines us
 ' to *Love*, are, in them-
 ' selves truly good, *Love* is,
 ' then, most *Excellent* and
 ' *Transcendent* : For it
 ' joyning

Definition of Love,

'joyning things that are
 'truly good to us, we are
 'thereby rendred more per-
 'fect. Neither can it then
 'be in excess; The most
 'that can be, does joyn us
 'so absolutely to those good
 'things, that we distinguish
 'between the Love we have
 'to them and our selves,
 'which cannot be Evil.
 '*Nay, Love is so good, that*
 '*were we embodied, we could*
 '*never Love too much.* Nei-
 'ther can it fail of produ-
 'cing Joy, when grounded
 'on Reason, because it re-
 'presents what we Love,
 'as a good belonging to
 'us.

Among

Among those various and innumerable ravishing objects which excite us to Love, and captivate our Souls, *Beauty*, though the Commonest is not the least. And this is also divers, There is a *Beauty* arising from GOD: There is one Beauty of the *Soul*, another of the *Body*. A *Comeliness*, and *Grace* in *Virtue* and a refulgent Beauty. A Beauty from *Speech*, *Gesture*, *Deportment*, *Action*, *Shape* and *Form* of *Creatures*, &c. And their names vary accordingly. As, the Love of *women's Beauty* is termed *Lust*. Of *Pleasure*, *Concupiscence*; of *Honour*, *Ambition*; of *Money*, *Covetousness*,

Definition of Love,

ness, &c. And is either
Virtue or Vice; Good or Bad.

A Pious Holy Love there is;
and our Heroick, Vain, and
Fantastical Love. As (b)

(b) *Dua ve-
neres, duo
Amores;
quarum una
antiquior &
sine matre,
Calo nata
quem Cele-
stem venerem
nuncupamus;
Altera vero
junior, a Jove
& Dione
pregnata,
quam vulga-
rem venerem
vocamus.*

Pausanias makes two *Ve-
nus's*, one ancient and with-
out a Mother, from Heaven
and Celestial, the other
younger, begotten of Jupiter
and Dion, which we com-
monly call Venus. The

latter of which, is the De-
vil thou art possessed with;
For so *Ficinus* in his Com-
ment on this place Cap. 8.

calls these two sorts of Love
Devils; or, good and bad
Angels, (to speak to the
common capacity) that are
still attending on our Souls.

The former elevates our
Spirits

Spirits and Souls to Heaven;
 The latter depresses them
 to Hell. The first is from
 God; the latter from the
 Devil. That of (c) Lu- (c) Alter
 cian is good, where he says, *mari ortus,*
one Love was born in the Sea, ferox, vari-
which is as raging in young us, fluctuans,
Mens breasts, as the Sea its Inanis,
self, and causeth burning lust; juvenum
The other is that golden Chain mare refe-
which was let down from alter aurea
Heaven, and with a divine catena Celo
rage ravisheth our Souls made Demissa bo-
to the Image of God, stirring num furorem
us up to comprehend the In- menibus
nate and Incorruptible beauty mittens, &c.
to which we were once Crea-
ted

The former Devil, How-
 ever, that thou hast in thee
 carries the Bell, and is most
 com-

commonly received for *Venus*. From whence this Devil came, whence he sprang, and what his original was, is hard to determine. Some think this troublesome Fellow to be begotten by *Porus* the God of liberality and generosity of *Penia*, Poverty; whe she came a begging to a place where all the gods were invited to a merry-meeting on *Venus's* birth day, when *Porus* half Fudled begot him, quite intoxicated with *Penia*; and therefore *Venus*, ever since, attends upon him. Others tell us he was before all the gods were, and sprang from *Terra* and *Chaos*, Many, again will have

have it that, at first, Men were as it were double, having two Heads, four Arms, four feet, &c. And for their Pride, thinking themselves no wise inferiour to the gods, were by them, at a general council, divided into two; and so, by Love, they hope to be again made one. And this fiction agrees very well with *Moses*, Gen. 1. 27. where we find both *Male* and *Female* were in one flesh, compared with Gen. 2. 24. Mat. 19. 6. Ephes. 5. 31. And when separated, made one flesh again. And this fancy has given others occasion to feign it thus; That *Vulcan* the god of *Smiths* meeting (once
D upon

Loves Pedegree.

upon a time) two Lovers, he bidding them ask what they would of him and he would grant it; they begged to be new forged in his Laboratory, and to be made one, which he presently did, and so, ever since, *true Lovers are either one, or desire to be so.* Others again will have this *Brat* to be the very same *Fire Prometheus* fetch't from *Heaven*. But when we have done all, we must conclude his *Pedegree* to be so ancient as no *Poet* could ever yet find it out, his *Antiquity* being as old as the *World* it self. As *Phaedrus* maintains, *in oratione in laudem amoris Platonis convivio*: or at least as

nequ Q the

the existence and being of Man. Begotten only of Phantasy, and an Idle Itching Humour, not worthy a sober mans thought, ending in a Sigh.

And yet, as Idle as it is, such is its universality and soveraign power, as it has given occasion (not perhaps unjustly) to the Poets, to esteem him a god (and that of the first Rank, commanding *Jupiter* himself to descend in a golden shower, and to be metamorphosed into a Bull, a Shepherd, a Satyr, a Swan, * Cuckow, and any shape to enjoy his desire. Nay, as (d) *Luctans* *Juno* upbraids him, *Cupid*s playgame he was. And

+ For the Love of *Juno* as *Lilius Giraldus* tells us. (d) *Ludus Amoris* *Tu* es. Tom. 4.

(e) Tom. 3. the same (e) Author brings him in complaining of *Cypids* tormenting him so, he could not be quiet for him. Sullen *Saturn* also was actuated by his heat, and became his meer slave all over *Creet*. Neither could the furious god of War *Mars* resist his stroaks, but became his Captive; making him roar louder than *Stentor*, and tript up his Heels so that he covered nine Acres of ground with his fall. So *Vulcan* being cast down from Heaven by him, though he was a Summers day falling, at last in *Aemnos Isle*, brake his Legg and complained of his fury. In the like manner he insulted over

over *Mercury*, *Pan*, *Bacchus*,
and all of them. *Neptune*
himself with his Ocean
could not quench one of
his Flames. And fridged
Cynthia bewails her Tor-
tures he put her in for *Endy-
mion*. *Hercules* the great
subduer of Monsters was
himself subdued by him.
And *Apollo* that cured (as
he thought) all Diseases,
could not find out a remedy
for his wound. Nay he
spared not his own Mother
Venus, but tost her from
Pillar to Post, from Hea-
ven to mount *Ida* for *Anchi-
ses*, thence for the *Assyrian*
youth to *Libanus*: notwith-
standing she threatned to
clip his wings, break his
D 3 bow,

bow, and at last whipt him,
as *Plutarch* in his *Triumps of Love*, notes:

Neither doth he tyrannize thus over the gods only, but *Devils* too. Instances of which we are most plentifully furnished with from *Authors worthy of Credit*; As the *Telchines* Lusts and Rapes recorded by the *Platonists*, the innumerable relations of those *Incubi* and *Succubi*, *Faunes*, *Satyrs*, *Nymphes*, met with almost in every book, who were nothing indeed but *Devils*, nay and *Moses* in *Gen. 6. 2, 4.* tells us, *The Sons of God*, which were the *Angels*, went into the *Daughters of men*, seeing them to be fair,

fair, and of them begat Giants,
 And this * *Lactantius* con-
 firms, where he affirms,
 God sent Angels to the Twiti-
 on of men, but whilst they
 lived among us the Prince of
 Darkness burning in Lust
 tempted them by little and
 little to this wickedness. But
 it is more common with the
 infernal Angels, who have
 been frequently married to
 Men and Women, (g) *Sen-*
ertus gives us an instance
 of one *Barbara Kortubers*,
 who confessed Anno 1614.
 she had often lain with the
 Devil, and was impregna-
 ted by him of two Hirsute
 Creatures like Mice, hairy,
 and that black, which she
 bore but a month before she

(f) *Lib. 14.*
Cap. 15.

(g) *Lib. 6.*
Part 9.
Cap. 6.

(h) *In his
Comment on
Ovids Me-
tamorph. on
Orpheus.*

(i) *St. Au-
gustin de
Civ. Dei lib.*

15. *Malleus
malefic. quest.*

5. *part 1.*

*Godlemanus
lib. 2. Cap. 4.*

Plutarch.

vit. Nume.

Paracelsus

De zilphis.

Jacobus

Reuffus, lib.

5. *cap. 6 fol.*

54. *Philo-*

stratus lib. 4.

de vita Apol

lonii. Giral-

dus Cam-

brensis

was delivered: (h) *Sabine*
informs us of a Gentleman
of *Bavaria*, who excessive-
ly lamenting the loss of his
Wife, the Devil in her
likeness came and com-
forted him, promising him
to come and live with him
again if he would leave his
Cursing and Swearing,
which he was much addict-
ed to, and be new Married,
which he consenting to, be-
lieved with this cunning
Succubus, she governed his
house, and had many Chil-
dren by him, but was al-
ways Pale and Melancholly,
till one day she fell out with
him, and he swearing at
her, she immediately va-
nished, and was never seen
more.

more. But such like ex- *Itinerar*
amples are infinite in those *Camb. lib. 1.*
learned Writers; where- *Heitor Boe-*
fore I shall not need to par- *thius Hist.*
ticularize more in so clear a *Scot. Cardan*
case, but refer you to them *lib. 16. cap.*
for farther satisfaction. *43. Valesius*
de sacra philo

cap. 40. Ci-
cogna lib 3. cap. 3. Delrio, Johan. Nider
Fonicar lib. 5. cap. 9. Bodinus Damonolat.
lib. 2. cap. 7. Pererius in Gen. in lib. 8. cap.
6. ver. 2. Lipsius, Jacobus Sprangerus. Ni-
cholas Remigius, our King James the 6th. of
Scotland, and first of England, his Dæmo-
monologie.

Yet many there are with
Michael Scot, Johannes Wi-
erns, Enwichius, Enealdus,
Blarmanns and others, that
look on all these stories of
Devils, Witches, Incubi,
or Succubi to be meer Phan-
D 5 fies,

fies, idle Cymera's and
 Delusions, nothing at all
 of truth in them. But
 St. *Augustin* Lib. *Chat.*
 doth assert it, as nothing
 more true; so doth *Zan-*
chy cap. 16. lib. 4. de
 oper. Dei, *Thomas Era-*
mus de *Lamiis*, *Dandinus*
 in *Aristot.* de *Anima*, lib. 2.
 Text. 29. Com. 30.
Sprangerus, *Bodinus*, lib. 2.
 cap. 2. &c. wherefore I
 shall add no more in this
 place.

And our very Eyes will
 evince us how it hurries
 Brutes and Birds into its
 trap, and makes them so
 outrageous that they'll kill
 each other, as is frequently
 seen in *Horses*, *Dogs*, *Bulls*,
Boares,

Beares, Stags, Game-Cocks (k) There is
and Swans, (k) &c. a civil Love
also among
them even to the very kind, though they be
both of a Sex. If they be trained up also with
Creatures of another kind, they are exceeding
fond each of other, as the Lyon and the Dog
in the Tower; and how loving Dogs, Horses,
and other Creatures are to those that treat them
well, is every where obvious.

Nay the very inanimate
Creatures are not exempt-
ed from his Fury and Ty-
ranny; As, we see the
Leadstone draws Iron; The
Olive and the Myrtle em-
brace each other; The Ivy
and the Oak; and a great
Sympathy there is between
the Vine and the Elm, and
as great an hatred between
the Vine and the Bay-tree,
for

for it kills it, if it be set
 near the Vine. But that
 which is as remarkable as
 any, is that of the *Palm-
 tree, Male and Female* which
 grow in Love if they be set
 within sight of each other,
 and exceedingly refresh
 when the Wind brings the
 scent of the one to the other;
 whence it is a present cure,
 if these Trees at any time
 begin to Pine and Wither,
 or if they thrive not well,
 to tie the Branches of the
 one to the Body of the
 other, or the Leaves,
 whereby both flourish the
 better.

Thus you see there is an
*Intellective, Natural, Sen-
 sible, and a Rational Love,*
 which

which Last is applyed to Men, because they are rational Creatures (or ought to be) not, that *Heroick Love* is to be termed Rational, it being, indeed, nothing but *filthy Lust*, and so, the truth is, deserves not the name of *Heroick*; But however so it is commonly termed, because the *Grandees* and *Heroes* of the world are, and have been most addicted to it. The *Rationality* of which is next to be examined.

So All this that hath been said, being considered, it will easily appear, *Plotinus* his words are true; that this *Devil Love*, is not only partly *Devil*, partly *God*,
and

and partly a Passion; but really and in truth all three, the God of Gods; subjecting them all unto himself; the most powerful of them all; to whom all give obedience and adoration through their own sensual appetites which leads them thus Captive. An itching burning Lust (as was now noted) not worthy the name of Love, and nothing else, is this great god. Wherefore *Aristophanes* says very well, that he was with Scorn and Shame cast out of the Councel and Society of the gods, banisht Heaven, and confined to this low Region of the Earth, and had his Wings Clipt that he

he might come no more among them: And there he has remained ever since, and can rise no higher, he may go lower into Hell, indeed; but nothing that is Impure can come into Heaven. Let's now proceed; after you have consented to call him *Least* ever hereafter, not *Love*.

Sub-

Sub-Sect. I.

*What the Grounds and
Reasons of Love
are.*

AND here I must confess unto thee, *Philogynus*, that I acknowledge an *honest Love* there is, and *Natural*, which none alive can, or ever could resist; talk what they will of the *Stolchs*, they must be *Stocks* and not *Men* that love not a *woman*; that is not inclinable to their Imbraces, that is not moved with their pretty tricks, allurements
and

and devices, which are *incantationes instar*, as so many Charms. But, why these should enduce thee to Marry without more excellent endowments of the Soul, I see not, my *Philogynus*, they being, when weighed, too light in the Ballance: And that this may be the more apparent, I shall reduce the grounds on which Love is built, to these *six Divisions*. 1. Is, or ought to be, that which few find, *Virtue, Piety and Honesty*. 2. *Beauty*. 3. *Riches, Greatness*. 4. *Apparel, Deportment*. 5. *Familiarity, Discourse, Singing, Musick, Dancing*. 6. *Lust*. Goodly grounds all! and so they will

will appear, *Philogynus* when we have searcht into them.

'Tis *thy Infirmary* makes these so Amiable to thee, and makes her lovely in thy sight, *not Nature*; neither is she *really* so, forasmuch as no man else is of thy mind; or, to speak the best of it, (since thou *canst give no reason for Love*) evident it is, 'tis nothing but thy *Fancy*, than which, what is more Idle, Vain and Ridiculous?

But that it may the plainer appear to thee, we will a little pry into them all in order, and we shall find, *That the sensitive faculty in thee over rules, for the*

the most part, thy Reason; * For Seneca
thy Soul to be obfuscated and calls Love
deluded, and thy Understan- Impotentem
*ding captivated like a * Beast.* & Insanam
 And then I hope thou wilt Libidinem,
 be of another mind and re- an Impotent
 solution. and Raging
 Lust.

Division 1.

Virtue, Piety and Ho-
 nesty.

My opinion is, I must
 needs say, *Philogy-*
nos, Love, when it is truly
 founded and objected, is
 bottomed on this sure Basis.
 This is, or ought to be, the
 only ground and reason of
 our Love, indeed. For
 thus

Love grounded on

thus we may be sure of a
good companion, and an Help
meet, when we Marry a
Soul, and not a meer Body.
 This Love grounded on
Virtue, Piety and Honesty,
 if it be really so, cannot
 deceive. And, when thou
 hast found such an one, such
 a Woman, I may say with
Jesus the Son of Sirach,
Ecclus. 7. 19. Depart not
from a Wife and good Woman
that is fallen unto thee for
thy portion in the fear of the
Lord, for her Grace is above
Gold. Blessed is he that has
a virtuous wife, for the num-
ber of his years shall be dou-
bled. An honest woman re-
joyceth her husband, and she
shall fill the years of his life
 with

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with peace. A virtuous wo-
man is a good portion; and a
gift to such as fear the Lord,
whether they be rich or poor
they shall at all times have
a chearful Countenance, Ec-
clus. 26, 1, 2, 3, 4. If there
be in a womans Tongue, gen-
tleness, meekness, and whole-
some talk, then is not her hus-
band like other men. He
that hath gotten a virtuous
woman, hath begun to get a
possession; she is an help like
unto himself, and a Pillar to
rest upon, Ecclus. 36. 23,
24. who can find a virtuous
woman, for her price is far
above Rubies. The heart of
her husband doth safely trust
in her, so that he shall have
no need of spoil. She will

do

do him good and not evil all the days of her life, Prov. 31. 10, 11, 12. A gracious woman retaineth honour, Prov. 11. 16. A virtuous woman is a Crown to her husband, Prov. 12. 4. Such Women undoubtedly as these fear the Lord, and such Women shall be praised, Prov. 31. 30.

But when thy Love, *Philogyny*, is grounded on any other foundation than this of *Virtue* and *Piety*, there can be no real content or quiet; only feined and from the Teeth outward (as we use to say) for some finister ends, which when they are accomplished or fail, on every trivial occasion Love is

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converted into hatred, contention, envy and all manner of unquietness: whereas Virtue, Piety and Honesty knit the bonds of Matrimony, and increase as well as cement Love. For, I am of opinion with the Stoicks, who held that a wise man or woman is the only Beauty; forasmuch as the lincaments of the mind are far more comely than those of the body, and more amiable.

Such a Woman as this I am speaking of, my *Philogynus*, I could willingly wish thou hadst met with, *Hic labor hoc opus est*. To find such an one is *Rara avis*; I fear, therefore, thou wilt find thy self herein deceiv-

ed

Love grounded on
 ed as well as many others,
 by their Hypocrisies, Came-
 lion like dissemblings, flatter-
 ing Gnothoes, outside for-
 malities, pretended honesty,
 Religion, Love, Modesty,
 Virtue, counterfeit gestures
 and looks, and such like,
 which often surprize men,
 and rob Men of their Sences
 and Hearts, and deceive
 them at last; they being,
 indeed, of no worth, Virtue,
 Piety or Honesty, only Hy-
 pocrites, stuf with Mischief
 and Subtily, having no truth,
 nor the fear of God in them.
 And, nothing more diffi-
 cult in this licentious Age,
 than to distinguish such wo-
 men. Therefore, my dear
Philogynus, let me intreat
 thee

thee to beware and very ^{* Esdras 1.}
cautious how thou adventu- 33. 22. &c.
rest. ^{* A Woman is stron-} v. 28, 29,
ger than any thing, next to 30, 31, 32.
the Truth. And that is it
I intend to press close upon
thee in all this my dis-
course.

The wisest will tell thee
Prov. 7. 5. They have smooth
and flattering words: And
in Prov. 5. 34. Their Lips
drop as an honey-comb, and
their Mouths are smoother
than Oyl; but their end is
bitter as Worm-wood, sharp
as a two edged Sword. There
is a great deal of danger in
them, though they'll ravish
thee with their discourse.
All their words tend only to
deceit, nay they are so subtle

E

as

as that the wisest, greatest
and stoutest have been cap-
tivated by them, by their
very looks, specious preten-
ces, and dissembling speeches,
You know Solomon himself
fell by them, our Henry the
Second was catch'd by Ros-
smond, and Edward the fourth
by Jane Shore, Holofernes
by Judeth, Achilles by Bri-
seis, Solymán the magnifi-
cent by Roxalana, Ajax by
Tecmessa, Sampson by Dali-
lah, David by Bathsheba,
the Elders by Susannah, &c.
Their Virtue and Piety lies
only in their Tongue: And
therefore you may thence
judge where their Honesty
lies. The Son of Sirach
also will tell thee (who

in Women considered.

next to Solomon I esteem
the wisest) Ecclus. 19.
2. That women lead wise
men out of the way, and put
men of understanding to re-
proof. And in ver. 4. If
thou art hasty to credit them,
thou art light minded. And
in Chap. 25. 16. you will
find him thus exclaiming,
I had rather dwell with a Ly-
on and Dragon, than to keep
house with a wicked wife;
agreeing with Solomon Prov.
21. 9. It is better to dwell in
a corner of the house top, than
with a brawling woman in a
wide house. And ver. 19.
It is better so dwell in the wil-
derness, than with a conten-
tious and angry woman.
Likewise Prov. 27. 15. he
E 2 adds

Virtue, Piety & Honesty.
 adds more of a contentious
 woman. And in Prov. 30.
 23. makes an odious woman
 when she is married, to be one
 of the three things that dis-
 quieteth the Earth. For, as
 a Jewel of Gold in a swines
 snout, so is a fair woman
 without Discretion, Prov. 11.
 22. A foolish woman will be
 clamorous, 9. 13. And the
 same Jesus will warrant
 thee, As the climbing up of
 a sandy way is to the Feet of
 the aged, so is a wife full of
 words to a quiet man, ver.
 22. of the aforesaid 25th.
 Chapter. If a woman now-
 rish her Husband she is angry,
 and impudent, and full of re-
 proach, ver. 24. The great-
 est heavyness is the heavyness
 of

of the Heart, and the greatest malice is the malice of a woman: Give me any plague, save only the plague of the Heart; and any malice, save the malice of a woman; or any assault, save the assault of them that hate; and any vengeance save the vengeance of a woman. There is not a more wicked head than the head of a Serpent; and there is no wrath above the wrath of a woman, ver. 14, 15, 16, 17. The wickedness of a woman changeth her face, and maketh her countenance black as a Bear. Her husband is sitting among his neighbours, and because of her he sigheth sore ere he be aware, ver. 19, 20. and so

E 3

con-

Virtue, Piety & Honesty.
 concludes, ver. 21. *That*
all wickedness is but little to
the wickedness of a woman.
 And, as a Curse, therefore,
 he prays, *That the portion of*
the sinner may be to fall upon
her.

Seek not to know a Wo-
 man, for shee's worse,
 Than all Ingredients cram'd
 into a Curse.

Were she but Peevish,
 Proud, an arrant Whore,
 Perjur'd and Painted, if she
 were no more,
 I would forgive her, and
 connive at this,
 Alledging still she but a
 Woman is;

But

in Women considered.

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But, she is worse, and may
in time forestall
The Devil, and be the
Damning of us all.

And thus *Philogynus*, wilt
thou find many Women to
be, if thou observe the Fa-
milies thou comest into, full
of self-ends, Crossness, Obsti-
nacy, Craft, Rebellion, Pride,
Hypocrasie, Lightness, De-
sert, Jealousie, Envy, Ma-
lice, Self-will, Insatiable
Lust, and what not that is
mischievous, never good but
when they are pleased, and
that's more difficult than to
find out the Longitude, the
Creeks and Sounds of the
North-East and North-west
passages, or to rectifie the
Gre-

Gregorian Calendar, the Chronological errors in the Assyrian Monarchy, square & Circle, or to perfect the motions of Mars and Mercury, which so crucifies our Astronomers. Nothing will please her but contention and strife, and the Torment of her Husband, and this he most delights in. Like the Devil she is, the grand tormenter, studying how he may still be bringing railing accusations; and, if possible, she exceeds him, being much of his own nature; And therefore he knew the best way to destroy mankind was to tempt her first; was to infuse his Damnable Principles into her, which she

has

in Women considered.

81

has ever since reteined and augmented with advantage; so that now she is equal with (if she do not exceed) his infernal Majesty in deceit and all manner of mischief. I shall conclude then with the Poet,

*Fœmina nulla bona est, sed
si bona contigit ulla,*

*Cum jacet in Thalimo,
cum jacet in Tumulo, never
good but in Bed, or Dead.*

As if all the Stars had combined together to make up a Cross, Sullen, Perverse Tormenter of Mankind.

E 5

Saturn

h gave Sullenness, fove Sovereignty,

3 sudden Wrath, and unappeased Hate,

o a Gayish Look, and Wanton Eye,

2 Desires and Lusts Insatiate,

4 Craft and deep Dissembling gave her,

5 Inconstant thoughts, still apt to waver.

Shew me, my *Philogynus*, but two in twice two Thousand that is not as I have described them. Nay, even the most pious of them that practices, *Ephes. 5. 22, 23, 24.* or any place of the word of God tending to this purpose; I say, and ransack

sack the (1) holiest Sisters of (1) A good
 them all, which you will, ^{natured sin-}
 perhaps, think strange; so ^{ner, there-}
 shall I be content you burn ^{fore, is much}
 not only what I have said, ^{to be prefer-}
 but what follows, and let ^{red, to an ill-}
 me be abandoned thy friend ^{natured}
 ship for ever to boot. ^{Saint.}

If Women, then, in general,
 be so bad, *Philogynus*, what
 an hazard is it then to Marry?
 And if so, I admonish thee
 again, keep thyself as thou
 art, ['Tis best to be free,
 and at liberty.] For as ho-
 nest *Chaucer* well observes,
 Marriage is like a Re-

bel Bout,

He that is out would
 fain get in.

And he that's in would
 fain get out.

And

And therefore, with the
Philosopher, make answer to
 thy friends that importune
 thee to Marry, *Adhuc in-*
tempestivum, 'Tis yet un-
 seasonable, [and so let it
 always be.] For 'tis but a
 * *Mr. Flat-Clog*, as the * *verifier* well
 notes,

* *Mr. Flat-*
man.

Like a Dog with a Bottle fast
ty'd to his tail,
Like a Vermin in a Trap, or a
Thief in a Goal,
Like a Tory in a Bog,
Or an Ape with a Clog :
Even such is the Man, who
when he may be free,
Doth his Liberty Loose,
In a Matrimony noose,
And fools himself into Capti-
vity.

The

The Dog he doth Howl when the
Bottle doth fog;

The Vermin, the Thief, and
the Tory in vain,

Of the Trap, of the Goal, of the
Quagmire complain:

But well-fair poor Pug,

For he playes with his Clog,

And though he would be rid on't
rather than his Life,

Yet he Lugs it, and Hugs it as
a man does his Wife.

Divi

Division 2.

Beauty.

SO much for the Womens *Virtue*, *Piety* and *Honesty*. Descend we now, *Philogynus*, to *Beauty*, and see if this be grounded sufficiently on *Reason*, or, at least so as thou mayest build thy *Matrimony* upon. *Thine* all, indeed; for upon it depends all thy future happiness. And truly, as I have said before, *this*, among those various inducements to Love, though one of the *Commonest*, is not the least. That is, 'Tis one of the *Commonest* or
Chief

Chiefest Inducement where it
is to be found; but that is
not so common. For,

True Beauty consists in a
due proportion and Symetry of
Parts. I know you Lovers
seldom look farther then
the Face, if that be Fair,
and York and Lancaster mixt
in her Cheeks; If she have
an High, Smooth Forehead, a
Cherry Lip, a Black Eye and
Eye Brows, a Love Dimple
in the Chin or Cheek, or
both, clean Teeth, an Ivory
Neck, Hair as black as a Ra-
ven, and that which is In-
star omnium, (and lets off a
Woman as much as any
thing) round, full, soft and
white Breasts; Then she
wounds deep, then she Ra-
vishes.

Womens Beauty

*wishes and Captivates all such
 as behold her; she is Adored
 like a Goddess wherever she
 goes or turns; and strikes
 an Awe as well as Love and
 Admiration in all her Specta-
 tors. The Beauty of fair
 Helena, stopt and calmed
 the rash Fury of Menelaus,
 and her very looks made
 him cast away his Sword,
 when with full resolution
 he went with it naked vow-
 ing to kill her, as being the
 cause of the Trojan Wars
 and Miseries, and conver-
 ted his Indignation and
 Wrath into sweet and loving
 embraces. And Porthenopa-
 us was so lovely a young
 man, as when his face in
 the Theban Wars, was unco-
 vered*

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vered, no enemy would offer to hurt him. The very Barbarians stand in Awe of, and are *Dawnted* at the sight of a *Beautiful Woman*.

But who can tell where this Beauty is? where this Symmetry of parts is? Its true, she is a most delicate Creature in thine eye, but in no bodies else. We may say of Beauty as we do of Palates, *there can be no dispute about it*, that which delights me, is perhaps displeasing to another, and downright odious to the tast or eye of a third. *Quot homines, tot sententia*, so many men, so many minds. 'Tis thy Phancy, and that alone which makes her Handsome,
Fair.

Womens Beauty

Fair, Beautiful, Lovely
 so that when all is done
 thou art but in Love with
 thine own Phancy, and ad-
 rest an Image of thine own
 making and erecting. And
 what can be more Idle and Ri-
 dicule? If she have not
 ev'ry part proportionable,
 her Leg as well shaped as
 her Foot, and her Thigh
 agreeing to both, &c. she
 can be no Beauty, how fair
 soever her Face be.

Yet, admit she be as thou
 imaginest, (for 'tis but thy
 imagination at best) a none-
 such, the Phoenix of the
 World, like Venus her self
 when she was a Maid you
 whatever you will have her,
 The wonder of Nature, &c.
 All

vely All is not worth a Rush, not
 one, worth a sober mans thought
 with if Virtue be not joyned with
 ad- it. This is gone with a puff,
 own a Breath of sickness, and is as
 And unstable as the wind, or her
 Ri- own mind, as fading as a
 not Flower, A Feaver shrouds it
 ble, into nothing; The small Pox
 d as turns it into Deformity, as I
 high have noted in my last book
 the (m) so often quoted. Time (m) Pag. 93.
 fair will turn Venus to Erinnys.
 'Tis but the work of time and
 sickness, as Naziansen notes,
 how orat. 3. After she hath had
 thy two or three Children,
 ne- shee'l grow so out of shape,
 the her nearest kindred will
 self hardly know her. Besides,
 on many times Folly attends
 er, Beauty, Fair and Foolish,
 re. All is

Womens Beauty

is a common Proverb, *wanton Lust*, which is worse as the Song goes, *can she be Fair and Honest too?* she must needs be exposed to many temptations, and all, for what is but Skin deep. *Favour is deceitful, and Beauty vain*, it signifieth nothing, *But the woman that feareth the Lord, she shall be praised.* Prov. 31. 30. This will endure, and continue Love, when that is gone, when thou seest any beautiful woman, then, consider, 'tis but a bundle of Clay, Dust and Asbes thou admirest; she has an handsom Face perhaps, but an ill shaped body, examine every part, and view her narrowly, and
thou'lt

thou't be so far from Loving, as thou't rather loath her. Calcagninus in his *Apologies* tells us of a *Love-sick fellow*, (Fool I may call him) heartily desired he were his *Mistresses Ring*, to see, feel, and I know not what; *As* as thou art, said the Ring, wert thou in my place, thou wouldest see enough, not only to hate and abominate her, but it may be, all other *Women* for her sake. Thus thou seest, *Phillogynus*, how easily thou mayest be deceived in this vain *Phancy of Beauty*. Wherefore (because I study brevity) I shall proceed to the next.

Di-

Division 3.

Riches, Greatness.

EV'ry man almost would think this should be a very sure and good ground for Marriage, none better, it being the only or chief thing, that many, if not most, marry for. *Dea monia*, the Sovereign Goddess of the world, they sacrifice to her in every Corner. All their care and industry is to gain wealth, for which they study, ride, run, and grudge about, toyl, work and care, venture Limbs, Life and all for Money. And if thou hast

hast this itching humour
upon thee, if thou marriest
merely for money, Philogy-
mus, The Lord have mercy
upon thee, it is no Match,
no Marriage, thou livest in
Whoredom all thy Life with
her. And if she Marries
thee for that end only, she
is but a Lawful Whore at best,
she is no other, and has
given thee a Lease of her Bo-
dy, during Life, for a Foin-
ture, it may be a thousand
times more then her Body is
worth. There can be no
Love in such Matches, they
are odious and abominable in
the sight of GOD, and all
honest men.

Riches considered

I know next to *Virtue*, *Piety* and *Honesty*, a competent Estate is a most requisite expedient to alleviate the miseries and inconveniencies of a Married Life. But, So as we are (as noted in another Book) we are curious in the strain of our *Horses*, *Game-cocks*, *Dogs*, *Pigeons*, But in this most weighty matter *our own Posterity*, we are too remiss, marrying any deformed piece of Mortality for a little Money. And thus frequently, we leave a *Crook-back'd*, *Flat-nos'd*, *Bow-legg'd*, *Squint-ey'd*, *Left-handed*, *Ugly*, *Infirm*, *Wet-sel-fac'd*, *Diseas'd*, *Quarter-witted*, *Hair-brain'd*, *Non-sensical*.

*sensical, Gooscapical and Cox-
comical, Ideot*, not only to
possess our *Estates*, but our
Names, and to *build up our
Families*. Can any thing
be more *Ridiculous*? what
Love canst thou have to
such a woman? 'tis the
wealth thou Marriest,
and Lovest, How is she,
then, a *Companion*, and
Help-meet, &c. It gene-
rally proves unluckey. If
therefore, my *Philogynus*,
thou Marriest for *Riches*,
meerly, or *greatness*, I wish
thou mayest be served as
Messalina did the Emperour
Claudius, or *Venus, Vulcan*;
Phedra, Theseus, Helena,
*Menelaus; Pasiphae, Mi-
nos, &c. Wear Aëcons Li-*

F very,

Apparel, Deportment,
very, Live Rich, and Dye
a Wretch.

Division 4.

Apparel, Deportment,

YOU Doting Gallants
and Love-sick Fel-
lows, commonly put this
as another ground and reason
of Love, and a good one it
is! This, however, for
certain, 'tis one of the
greatest Catch-dolls or baits
to Intrap Fools, (that look
only to the outside of
things, regard the Shelf
and Cabinet, and neglect the

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considered in Marriage.
(the Kernel and Jewel) that
is. The greatest incitement
to Love, and Provocative
to Lust imaginable; Beauty
is nothing to it; nay, Beau-
ty would be nothing without
it. For as our English Pro-
verb goes, GOD makes,
but Man shapes. And it is
clear, Beauty is more be-
holding to Art than Nature,
if we but seriously consi-
der, a Man is less tempted
by seeing Women naked, than
in their Silks, Velvets, Em-
broidries, Jewels, Rings,
Lockets, Curls, Balls, Tow-
ers, Pendants, Bracelets,
Laces, Furs, Odours. These
Captivate, nay, Intoxicate
most Shallow pates. Her
Perfumes and Apparel are
F 2 the

* However, *Fools.* * Take her as Nature has made her, stark naked; or look upon her when she is stript of all her borrowed Feathers, and shee'l be nothing so amiable, if at all, nothing desirable, shee'l be an Antidote rather against Lchery and Love. True Love is grounded on *Virtue* (I tell thee) not on these low, Printed Dress. They mean, sordid outsides, shadows, are like the fooleries, vanities. Ask Kings and Travellers (if thou wilt not believe me) and they will tell thee, when they conversed with no Women but such whose custom was to go always naked as they were born, they had no

* However, decent Clothing is not to be condemned, and those according to the Fashion, for I account him or her the Fantastick, that continues in an old set stiff starch't, Printed Dress. They mean, sordid outsides, shadows, are like the fooleries, vanities. Ask Kings and Queens in a pack of Cards or like a Picture in an old set of Hangings made of Tapestry.

Ame-

considered in Marriage.

101

Amorous Phancies, no Lustful Mind, they loathed the thoughts of it, and hated a *Woman* as much as a *Beast*; they were all alike; they made no difference between them: so little were they provoked by seeing all. A Foot with a Lac'd Shoe, or a Silk Stockin on, a Rich Laced Petticoat, will perhaps tempt thee much more, and make thee mad for what they were not moved when they saw it, when they saw hundreds of them.

All other *Deportments* and *Gestures of the Body* are as bewitching; as taking, and are no doubt, as forceable perswasives; but only with

F 3

Idiots,

Ideots, weak, shallow, and empty fellows (in which number I should be loath to find my *Philogynus*,) some are as much taken with a *Smile*, as *Discourse*; and perhaps more. And so *Love becomes* (as indeed it is) a *meer Foolery, a juggle, a fascination*. Every humour may take, and does, according as it may meet with a fit *Receptacle*. A *woodcock* is soon intangled in such like *Springs*. 'Tis not, however, these things in themselves, that can, groundedly allure, at all. It is not the *Eye, Face, or ought else*, does it; but the *cast, the glance of it, the carriage, and the seasonable adap-*

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adapting them to such as are
case to receive them. The
Virgin Mary (if we may
believe Beradius) had as
lovely, as bewitching eyes
and face as any that ever
was, but yet, so modest,
that they were an Antidote
against Lust to all her specta-
tors. Nay, Bonaventure if
he did not speak at a ven-
ture) positively asserts, Her
very aspect was not only a pre-
servative, but an absolute cure
even after of it. And so
'tis not the Cloaths, the Or-
naments about a foolish wo-
man takes with a wise Man.
If she be not inwardly en-
dowed with Virtue, Piety and
Honesty, which is rare, he
will not abide her though

never ſo outwardly adorned.
 Be not thou therefore in
 love with a *Lac'd Petticoat*,
 an *embroidered Gown*, a *lit-
 tle ſhoe*, a *ſilk ſtockin*, a *toy*,
 a *feather*, a *ſhadow*; but the
Lady; the *hauſom Lady*;
 the *well-bread*, *comely Lady*;
 nor with her neither, with-
 out *Piety*, *Virtue* and *Honeſty*.
 Judge you whether out-
 ward appearances, outward
 ſhows, be to be choſen be-
 fore inward endowments.
 And I ſhall proceed to the
 fifth thing that may be a
 reaſon or ground of thy
 Love, after I have put thee
 in mind of an honeſt, well-
 meaning, good natured
Gentleman of Florence (re-
 lated to us by an ingenious
 Au-

(o) Author) who was thus
by outward appearances de-
ceived by a *Jesabel*, so il-
lustriously set out with
Silks, Jewels, Gold, and
such like Ornaments, he
was so surprized, he took
her rather for a Goddess
than a Mortal. But after
he Married her, viewing
her the next day, stript of
her Deceits & Allurements,
he found her so Rivled,
Yellow and Deformed, he
could not abide her, he ha-
ted her with a perfect ha-
tred; For he had never seen
her before but by Torch-
light. And our Proverb
tells us true enough, *Women*
and Linnen appear best by
Night, and Nocturnal men-
dant F 5 de,

(o) Gomefius
lib. 3. De
sale Gen.
cap. 22.

da, as the Adage is; 'Tis sufficient for a Goose-cap, a Dizard, an *Ass*, or any *fool-law-brains* however.

Division 5.

*Familiarity, Discourse,
Singing, Musick,
Dancing, &c.*

MAY we not in this Division include all the foolish Love-tricks under *Familiarity* and *Discourse* that are to be thought of? As *Kissing, Tying, Love-takens, Fests, Tales, Profections, Vows, Tears, Threats,* and innumerable such.

Discourse, considered.

107

such like. But they are so
Vain, Idle and Sottish, for
brevity sake, (which I al-
ways loved) I shall only
hint at some few that come
under this Division; and
for the rest, I know thou
hast, *Philogynus*, ingenuity
enough (if thou wilt make
good use of it) to amplify
them to thy self. All the
foregoing Artifices and En-
chantments of *Beauty, Riches,*
Apparel, signifie nothing
without some opportunity of
converse to gain a *Familiar-*
ity, and then, what is it
Familiarity cannot effect in
this particular? many
Matches are made up this
way for want of better Ob-
jects, and other Choice, on
both

Familiarity,

both hand's, which they would else have contemned and slighted. How many *Lords* have thus Married their *Kitchen wenches*, and *Ladies* their *meanest Servants*? Opportunity and Importunity will, therefore, work strange effects of Love, and has been known to be the ruine of many a brave Man and Woman; as all History, nay, and every Town and Countrey evinceth us. Thus *Achilles* was intrapt by *Lycomedes* daughter *Deidamia*, *Potiphars* Wife with *Joseph*, The *Abbas* and many of her *Nuns*, at *Barclay* in *Gloucester shire*, by Earl *Godwins* Nephew. (p) *Ismentius* by

(p) *Eustathius*, lib. 1.

Godwins Nephew.

(p) *Ismentius*

by

by *Sophenes* daughter *Is-
mene*, &c. Nay the won-
derful chaste *Ephesian* Lady,
famed over all *Asia*, (q) was
catch't by Familiarity, even (q) *Related*
in her greatest Lamentati- by *Petronius*.
ons and Grief for her Hus-
band; nothing would com-
fort her, she must go into
the Grave with him, and
there Lament, and there
Dye; yet, even in the
midst of all this, she yields
to a *Souldier*, that at that
time was set to watch some
who were Crucified, and
in their Familiarity, one of
the Dead Bodies being
Stolen from the Cross,
which the Souldier feared
might cost him his Life,
she quickly forgot her great
La-

Singing, Musick,

Lamentation for her Husband, and consented the Souldier should hang him upon the Cross in the room of him that was Stolen. So *Pickle, Deceitful, and Lustful are Women, as well as Subtile, &c.*

Discourse bewitches Men, Ravishes their Souls, transports them beyond themselves; and, which is most strange, when *all their Tatle* is nothing else but *Lies, Deceits and Inventions* to intrap each other. And so *singing*, oh how sweetly she Sings, no Musick comparable to it; I am resolved, come what will come, I will have her, I'll hang my self else. She *far out-does* the

considered.

III

the (r) *Samian* Lasses which (r) *Plutarch*
insulted over Kings by their *Diol. Ama-*
Singing. She exceeds *tor.*
Daphnis and *Helena* in both
Singing and *Musick*; and
Ap *Ho* himself by many pa-
rases. *Kissing*, *Toying*,
Feeling and *Playing*, intan-
gle as much, so do their
Favours, *Symbols*, *Valentines*,
Letters; They'l, some of
them, catch a *Woodcock*
Amoruse with a *Nod*, a *Wink*,
a *Smile*, a *Fest*, a what not &
They will and they won't,
nay, their very *deuial* (such
artifice they have) shall
bring on a *disponding Do-*
tard. Their *Guiles* and *Al-*
lurements, indeed (as (s) one
notes) are not to be recounted
in a thousand years. They'l
strongly

(s) *Castilio*,
lib. 3.

strongly refuse and earnest-
ly desire the same thing at
the same time, no body
knows where to have them
till they are in Bed: whence
Philostratus makes divers
sorts of *Cupids* in Pictures;
some of one age, some of ano-
ther, some very young, some
with wings, some without,
some like Boys, some like
Girles, some with Torches,
some without, some with Gol-
den Apples, some with Darts,
Gins, Snares, Nets and other
Engines in their hands, as

(t) *Imagines* (t) *Propertius* handsomely re-
Deorum fol. lates. Denoting the various
327, lib. 2. allurements and devices of
and 29. of Lovers to undo one ano-
ther.

But,

Dancing considered.

113

But all these signifie nothing; neither is there any thing of value or substance in them to take with any *sober Man*, duely and rightly considered. Prithee, what is there in an *Apish*, *mimical gesture*, a *Compliment ala-mode*, in a fellow that can talk only of the Fashions, and has some Fragments of every Play at his fingers ends, can Sing, Fiddle, and dress himself in the Fashion, and is ignorant of all History and other Learning. Yet *this is your accomplish'd Gentleman*, your *well-bread person*, with most of our *Giglets and Foolish Women*. Or tell me *Philogynus*, what canst thou promise to
thy

thy self in Phancying a
~~helke-above~~ idle baggage that
 is a meere outside, can only
 wear fine Cloaths, who
 when they are off is asham'd
 to be seen, a hamed of her
 self, that can only Sing,
 Prate enough, but no
 thing out of a Romance,
 perhaps, if there be any wit
 in her discourse. Especially
 when there is not any thing
 to be seen in her, but will
 van sh with thee (if thou
 observest) upon thy absence,
 so that tis to be feared, 'tis
 thy own Fondness and over-
 waerdness that sets too high
 an estimate on all her little
 actions, gestures and words,
 which otherwise would not
 be taken notice of, perhaps,
 by

Dancing considered.

115

by any but thy self. Keep
but out out of her sight, and
thou wilt quickly find these
make so slender wounds as
they will soon heal of them-
selves. Make a Covenant
with thine Eyes; look not
upon her, (*except she be vir-
tuous*, what doth the rest a-
vail? They are all, I confess,
even to *Dancing it self*, well
enough, commendable e-
nough, where there is *Virtue*,
Piety and *Honesty* to balance
them. But that is very
rare (as you have heard)
'tis commendable to see
breeding, and a good and
graceful Deportment, ge-
sture, discourse, even in a
Woman as well as a Man.)
Joseph therefore ran out of
his

Dancing considered.

his Mistresses company. 'Tis dangerous even to see. *David* seeing *Bathsheba* Bathing her self could not refrain. And *Alexander the great*, knowing how perilous seeing is, when he heard how Beautiful the Wife of *Darius* was, would not permit her to come into his sight. So did *Cyrus* by *Panthea*.

(n) As *Gregory Records* of him, Epist. 35. lib. 7.

(n) And so *St. Augustin* would not so much as Live with his own Sister. Let all alone, see none of them: For, the sight of Drink increaseth Thirst, and the sight of Meat, Appetite.

Or you may see the Vanity of it, and the groundlessness of these Motives to Love, if thou wilt but go from

from one to another; or frequent publick meetings, where thou shalt see variety, and so perhaps, not only loath the first choice, as I noted elsewhere, but, at last, be indifferent for all: As *Paris* lost *Ænones* by seeing *Helena*, and *Cressida*, *Troilus*, by conversing with *Diomedes*: As he confessed that loved *Amey*, till he saw *Floride*, and when he viewed *Cynthia*, forgot them both; but fair *Phyllis* he esteemed above all, *Chloris* surpassed her, and yet when he spied *Amarillis*, she was his sole Mistress. O Divine *Amarillis*! *Quam procera expressi ad instar, quam elegans quam decens!*

+ And so Tri-
ton, the Sea
god, was in
love with Lu-
cothoe till he
saw Milæne,
but Galatea
he preferred
to them both.
And yet she
complained he
loved another
better than
she, another
and another.

deceas! &c. How lovely,
how tall, how comely she
was! Till he see another that
is more fair than * she (in
the Song runs) &c. Si di-
ligenter consideres, quid per-
os, & nares, catersq; tor-
poris meatus egreditur, vili-
as Perquillimum nunquam
vidisti. Consider, no bo-
dy else is so taken with her
as thou art; 'Tis but thy
overweaned Fancy, I tell
thee. See her Angry, Mer-
ry, Laugh, Weep, Hot, Cold,
Sick, Sullen, in attires, Sites,
Gestures, Passions, and thou
wilt not be so fond, if thou
observest her Faults, espe-
cially those of her Mind;
her Pride, Envy, Inconti-
nency, Distraction, weak-
ness,

u. **Dancing considered.**

119

rely, *Self, Lightness, Self-will,*
the *Jealousie, Insatiable Lust,*
the *&c.* and thou't be of ano-
(at) ther mind quite; thou't
de see thy Folly presently,
per and the Irrationality and
tor Groundlesness of thy Love
vils founded on such fenny
am Bases. *Lovers cannot judge*
bo of *Beauty*, nor any thing
her else, tis that burning Lust
thy within themselves that makes
sell them taken with a Song, a
er fit of *Musick*, a *Fest*, a
old, *Gesture*, *familiar Discourse*,
es, and the rest. And this I
ou have heard many confes
ou with joy, when they have
e been come to themselves;
and have blamed themselves
they should ever be so
blind, *Simple*, *Mad*, and
Besotted

Dancing considered.

Bejotted to Dote so in Loves
and have admired they
should be so *Misled*, be such
Fools.

This that has been said,
may also prevent thy being
inticed into this *Fools*
Paradise of Love by Dan-
cing; A thing, I think,
harmless and innocent e-
nough in it self, provided
it be not abused, done
seasonably and modestly.
'Tis, without doubt, good
to learn them to carry their
Bodies in a good Decorum,
with a good Grace and
Port. Yet I'll tell thee
Philogynus, It has been
disallowed by many of the
Fathers, and condemned by
general *Councils* as a forceable

pro-

provocative to Lust, and
 all manner of Wickedness.
 Robert Duke of Norman-
 dy thus was catch't by Ar-
 lette the Mother of our
 William the Conquerour,
 seeing her Dance in the
 Country with her Com-
 panions; Queen Katherine
 by Owen Tudor; Herod by
 Herodias's Daughter. Use
 not the Company of a Wo-
 man that is a Singer, or a
 Dancer, least thou be taken
 in her Craftiness, is the
 Councel of Syracides, cap.
 8. 4. My Philogynus.
 Gregory Nazianzen would
 not be seen in such
 Company. And Hadus
 maintains, Lust, though
 it be not seen, yet is
 taught

G

taught

Dancing considered.

taught in *Theatres*, and
these *Dancing Schools*. I
shall descend, therefore,
now to the last, conclu-
ding with *Fully*, *Nemo*
salut Sebrins.

Divi-

Division 6.

Lust.

AND now consider seriously, *Philogynus*, what I have said before, and thou wilt save me a great deal of Labour touching this *Lust*; which in plain English is nothing else but that which thou callest *Love*. And all those Allurements of *Beauty*, *Riches*, *Greatness*, *Apparel*, *Deportment*, *Looks*, *Ge- stures*, *Discourses*, *Familiarity*, *Toying*, *fooling*, *Singing*, *Musick*, *Dancing*, &c. Tend only to it; tend to excite and sa-

G 2 - tisfie

tisfie it, and exactly delineate it in all its dimensions. All that our (x) *Poets*, both Ancient and Modern have wrote in this kind, tend only to explain unto us what this *Love burning Lust is*, The Lives and Deaths of these *Hair-brain'd Fools*; And so are most of our *Romances*. To what other end and purpose are, (x) They are the Priests of *Cupid*, *Ho mer*, *Horace*, *Virgil*, *Ovid*, *Buchanan*, *Propertius*, *Martial*, *Menander*, *Gallus*, *Tibullus*, *Callus*, &c. And our Greek and Latin *Epigrammatists*, *Loves Secretaries* *Anthony Diogenes*, *Eustathius*, *Longus Sophista*, *Aristinatus*, *Plato*, *Achilles Tatius*, *Heliodorus*, *Plutarch*, *Lucian*, *Axiten*, *Prodromus*, *Parthenius*, *Theodorus*, &c. And our new *Aristo es*, *Boyerds*, *Sir Philip Sydney*, *Sir John Sucklin*, *Benjamin Johnson*, *Shakespeare*, *Beaumont and Fletcher*, *Cleaveland*, *Cowley*, *Dreyden*, &c. and all Authors of *Uranias*, *Romances*, *Fairy Queen*, &c.

I prithee, all those Love
Letters and Bawdy Songs,
but to discover what is in
the breasts of these *Dizards*,
or to excite the same in
their *Mistresses* & Servants.
Such as these, (a taste only
therefore, and proceed)

He cast his Eye upon
Emilia,
And therewith he Blent
and cryed Ah ha,
As though he had been
struck unto the Heart.

Thou Hony-suckle of the
Hauthorn Hedge,
Vouchsafe in *Cupids* Cup
my Heart to Pledge ;

G 3

My

Lust considered.

My Hearts dear Blood
sweet 'tis thy Carouse,
 Worth all the Ale in Gam-
 mer *Gubbins* house.

I say no more, Affairs call
 me away,

My Fathers Horse for Pro-
 vender doth stay.

Be thou the Lady *Cressent-*
light to me,

Sir *Trolly Lolly* will I prove
 to thee.

Written in hast, farewell
 my *Cowslip* sweet,

Pray lets a Sunday at the
 Ale-house meet.

Dost ask (my Dear) what
Service I will have?

To love me day and night is all
I crave,

Lust considered.

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To Dream on me, to expect, to
think on me,
Depend and hope, still cover
me to see,
Delight thy self in me, be
wholly mine,
For know my Love, that I am
wholly thine.

And as Chaucer has it in
the *Knights Tale*.

His Sleep, his Meate, his
Drinke is him bereft,
That Lean he wareth,
and dyas a Shaft,
His Eyes hollow, and
grisly to behold,
His Hew pale and Ashen
to unfold;

G 4

And

Lust conq^{er}ed.

And solitary he was ever
alone,
And waking, all the
night making moan.

Nay, old Men as well as
young can't resist, as the
same *Chaucer* has it in the
same *Tale*.

————— when he felt
Death,
Dusked been his eyes,
and faded is his breath,
But on his Lady yet cast
eith he his eye,
his last word was, mercy
Emely,
his Spirit chang'd; and
outwent there,
Whither I cannot tell,
ne where.

And

And though the *women*
 seem Coy, they are not a Jot
 behind the Men,

With *raging Lust* she burns,
 and now recalls

Her vow, and then Despairs,
 and when 'tis past,

Her former thoughts she'll
 prosecute in haste,

And what to do she knows
 not at the last.

She sees and knows her
 fault, and doth resist,

Against her *filthy Lust* she
 doth contend,

Ah, whether go I? what am
 I about?

Ah, God forbid, yet doth it
 in the end.

G 5 Nor

Nor did she come, although
 'twas her desire,
 Till she compos'd her self,
 and trimm'd her tire,
 And set her Locks to make
 him to admire.

'Tis reported of the *Sultan*
 of *Sana's* Wife in *Arabia*,
 who fell so in Love with
Vertomanus, a comely Tra-
 veller into those parts, that
 she thus bemoaned her self,
O God, Thou hast made this
Man more Beautiful than the
Sun, I would he were my Hus-
band, or that I had such a Son.
 She fell a Weeping, and so
 Impatient at last, that she
 would have had him gone
 in with her, and sent
 two

two of her waiting Maids to him with many gifts and promises. But when he refused, she offered to go along with him, and leave all in the habit of his Page or Lackey, so she might enjoy him, resolving to kill her self else. And so they will all when they truly Love. *Lust* is more outrageous in them than men, when it takes. And when doth it not think you? unless they be old. Trust none of them, therefore, Let them all alone; I mean as to Marriage, They'l be too hard for thee every way. If thou be wise, since there is such hazard, such deceit in the Female Sex, keep thy

Lust considered.

thy self as thou art, 'tis best
to be free.

Are not these good grounds
and reasons for thy Love now?

Art not thou a wise fellow
to run mad after Toys, Sha-

dows, things of no moment
or substance, a bundle of De-

ceit and Villany? Old, ho-

nest Chaucer will tell you
how they were in his time

above three hundred years
ago, in his *Romant of the*

Rose.

Co'ry each of them hath
some Vice,

If one be full of Villany,
Another hath a Liquerish

Eye.

If

It one be full of Wantonnes,
Another is a Childeress.

'Tis natural to them to be so.
And as *Chaucer* notes elsewhere,

For half so boldly there
can non,
Swear and Lye as Women can.

Their Stars incline them, as
the *wife of Bath* speaks from
her own experience,

I follow, ay mine Inclination,
By virtue of my Constellation.

And

Lust considered.

And now let us, *Philogynus*, proceed to consider the second end of *Marriage*, since they are so still, and ever will be.

Mem-

UM

Member 2.

*Of the Second end of
Marriage the con-
tinuation of our
kind.*

RIdiculous enough are
the Phancies of many
men who are thereby too
often guided. Some, I
know, are so besotted with
the desire of an *Off-spring*,
as they have ran any ha-
zards; run hand over head,
and quite undone them-
selves. The greatest mad-
ness imaginable if we rightly
consider all things. They'l
tell

tell you Children keep up,
and Eternizes their name.
But the poorest way it is of
immortalizing them that
can be, and common to the
base as well as *the Noble*;
to the *Peasant* as *the King*;
nay, even to *bruit Beasts*.
The nobler way is *by great*
Actions (as I have elsewhere
declared) *noble works and at-*
tempts, whereby a *mans name*
will be engraven in his Merits
and Attchievements so deep, as
the Teeth of time can never
devour. And we commonly
see the *greatest works* have
been done *by Childless men*.

Besides, the *Risk* that's
run for them is *dubious and*
hazardous, yet *obligatory*.
And admitting the *wife be*

vir-

virtuous, thou art not sure
 whether he that shall come af-
 ter thee and possess thine In-
 heritance, shall be a wise Man
 or a Fool; call to mind that
 old Proverb, *ἡρώων τέκνα*,
πῆμαί τε, *Heroum filii noxae*;
 great Mens Sons seldom do
 well, *Augustus* exclaims in
Suetonius; *Jacob* had his
Reuben, *Simeon*, and *Levi*;
David an *Absolom*, and *Ado-
 nijah*. And wise Mens Sons
 are commonly Fools (as I
 noted a great while since in
 a small (x) tract) *Socrates* (z) ὁ *Ανφρα*-
 his Sons were all so; and *προς κατ' ἑξο*
Solomons only Son we read *χῆν*, *Fol. 61.*
 of, *Rehoboam*, was no o-
 ther, or little better; and
 there is good reason for it
 (as I also tell you there)
 be.

because their natural spirits
 are resolved by their great
 studies, and converted into
 Animal, whereby they give
 due benevolence (as St. Paul
 prettily terms it) weakly,
 being most consumed in study.
 They had better be Child-
 less: 'Tis too Common in
 the middle sort. Thy
 Son's a Drunkard, a Game-
 ster, a spend thrift; Thy
 Daughter a Fool, a Whore.
 If these have not good E-
 states, their charge will un-
 do them. What greater
 misery than to beget Chil-
 dren, and leave them no
 better Inheritance, than
 Hunger and Thirst, joyned
 with Nakedness? no Plague
 like to want. And if thou
 hast

Progeney considered.

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hast Means, 'tis ten thousand to one if they will be ruled by thee.

Besides, they are *certain Cures* and *uncertain Comforts*; many times the *extravagances and vices but of one*, causes more Trouble than will over-balance the pleasure in all the rest. And, 'tis for the most part seen, that the dispositions both of Body and Mind suit more with a Brother, a Kinsman, and it may be, one farther off in Blood, than with the Children: Forasmuch as the surer side, at least (*if not both*) is a stranger to the Family. 'Tis neither Heresie nor Imprudence then, to adopt an Heir to thy mind, though

no-

Progeney considered.

nothing of kin, equally wise
with thy self, or endued with
such *Virtues* as thou couldst
wish thou hadst a Son of.
Whence the *Italians* make
little or no difference be-
tween *Children*, and such
as are near of kin, so they
be *Allied* and *Virtuous*, they
matter it not. Since they
can never be certain, whether
their *Children* be their own.
I think, therefore, I need
add no more on this Subject.
Lets now a little compare
a Married Estate to a single
Life, which was the last
thing premised.

Mem.

Member 3.

*Description of a single
or unmarried Life.*

MArriage and its Events, on the other side, being thus considered every way, in all circumstances; in all its hazards; all its Fugles and Deceits; we shall find a single life much to be preferred.

A Batchelor lives free, secure, contentedly (as I have also noted in my * last book so often quoted) *wealthily, quietly, plentifully, sweetly, merrily, and happily.* He has none
to

* Page 209.

to care for, but himself; none to please, none to dis-
 please and controll him; no
 charge, he may live where
 he will, he is his own Master;
 and courted by all in hopes of
 being his Heir, in hopes of
 Marriage, &c. Reverenced
 and Respected he is, where-
 ever he comes: Ev'ry one
 invites him, strives to ob-
 lige him for their own ends.
 And so, on the other side,
 what an excellent state is
Virginity? Marriage fills
 the Earth, but *Virginity*
Paradise. 'Tis a never-
 fading Flower; whence
Daphne was Metomorpho-
 sed into a Bay-tree: which,
 being ever Green, shews
Virginity to be Immortal.

A

self, A blessed thing in it self,
dis- and as the Church of Rome
no holds *meritorius*; and St.
here Paul * would have all like * 1 Cor. 7. 7.
er; himself.

Consider, my dear Philo-
gynum, what a slavery Mar-
ced-riage is, what an heavy bur-
re-then, a yoke, and that very
ne-unease, that thou underta-
k-kest; how hard a task thou
art tied to, and how continu-
ate for Life, and it may be,
is- all thy own Life, what Squa-
ls-lour attends it, what irk-
Y-somness, what charges, (Wife
-and Children being a perpe-
e-tual bill of charges) besides
a myriad of Cares, Miseries
and Troubles. So many,
and such infinite incumbran-
ces accompany this kind of
Life.

Felicities of,

Life. Another thing is too, when thou art Married, all gifts cease, no friend will esteem thee, and thou shalt be compelled to lament thy miserable-misfortune all thy days; as being rejected by all, a meer castaway, a lost Creature he is. Had he not been Married I would have help't him to a brave, young, rich, and virtuous Lady, or bestowed my self upon him. He should have had the choice of all my Daughters, and my self to boot. He should have lived with me as long as he pleased and not cost him a Farthing, only for his company. But now he has utterly undone himself, split his Fortunes. He had

had better be hang'd. If this
be the Doom of the first,
what shall we say of the se-
cond? I'll add a word!

Mon. They are possible
without doubt, and it we
may believe the story that
goes among the Romantics,
are in a very desperate con-
dition

Member 4.
Of Second Marriages.

DO but seriously weigh and observe what I have said, and thou wilt not admire if I thus conclude. *What shall we say to those that marry again and again? After they have been set free, are in Love with their Fetters again, Dote, are Besotted, run Mad again? Truly, I think they deserve not our pity, but are to be looked upon as Bedlams, or rather Demoniacks. They are possest, without doubt, and if we may believe the story that goes among the Romanists, are in a very desperate condition*

dition, who tell us, that some honest well-minded Fellows travelling to *Heaven*, it may be *Cuckolds*, some of them, (for they were all married) when they came to *Heaven* gate, one knocking, *St. Peter* (whom they saign to be the Porter) asked hastily who was there, the reply was *a poor sinner*; Oh, a *Sinner*, said the *grave Saint*, hast thou been in *Purgatory*? yes quoth the *Sinner*; *for I married a Wise that made me weary of my Life, so very a skrew she was.* Whereupon he was let in. Another of *the shole*, hearing what past, and how well his *Camrade* sped, as soon as the door was shut again, knock't in like manner;

Of Second Marriages.

and being demanded the same question, whether he had been in *Purgatory*, answered yes, for he had married *two shrews*. Hast thou so, quoth honest *Peter*; then get thee gone to the other state; for here is no room for *Fools*. And so he went his way very pensively; but whether, I don't know, neither do I care: Teach him to be wiser. A Man may pity an honest, harmless goosicap that is ensnared by a *Woman* once. The Devil himself could hardly avoid it, did he live upon *Earth* and see the allurements of *Women*, and their devices. *Semel insani- mus omnes.* But to be
twice

twice mad in an Age to be twice in Purgatory, 'tis as bad as Hell. St. * Hierom, a Learned and Holy Man, (to omit what St. Paul says of it) and one of the *Fathers of the Church*, will tell you to marry at all, is little better than Fornication. But to marry twice is downright Bawdry, and utterly condemned by him. What shall I say? MEN, (say what I can) will do what they will, following their *sensual appetites*. Yet this I will say, *To be carnally minded is death.* Nay, St. Hierom goes farther, maintaining marriage to be little better than a *Sin*. And *Tertullian* condemns all second Marriages. So *Tully*, when

Of Second Marriages.

perswaded to marry a second time; answered, he could not *simul amare & sapere*, be wise and Love at one time. *Jupiter* himself cannot intend both at once. But I shall add no more of this, since I hope that thou wilt forbear committing this folly once.

For, consider, *Philogynus*, I have, in short, given thee a taste of what Marriage is, and the Grounds and Reasons of thy Love, which are Groundless, and, indeed, no other than *Lust*. Be admonished & beware, therefore, you see what Cares, Fears, Jealousies, Dangers, Miseries, Anxieties and Troubles attend it to dissuade

swade thee from it, Let Reason take place. *Cupid* is blind, and so are all his *Disciples*: Nay, they are mad, and hurried headlong, though it be to their ruine, shame and disgrace. This *Damn'd Lust* counterbalances all the rest, captivating them like so many *bruit Beasts*; for in this Licentiousness and sordid act of coition they are no other, they are no better, differing nothing from them, and look as like *Asses* when they have done, it being one of the filliest actions a man possibly can be guilty of all his days. Thus *Elpenor* and *Grillus* became *Swine*. *Lycaon* a *Wolf*. *Calisto* a *Bear*. *Terens* a *Lap-*

Of Second Marriages.

Lapwing : And *Jupiter* what not? (as was before noted) a *golden Shower*, a *Cuckoe*, a *Bull*, a *Swan*, a *Satyr*, &c. And *Apuleius* an *Ass*. And so they are all *insensati infatuati*; For, what other meanings can all those Learned and Witty *Poets* have in their ingenious fictions; but to point out and indigitate to us, that a Man given over to his *Lnst*, is no better than a *Brute*; no better than those *Satyrs*, *Woolves*, *Bears*, *Bulls*, *Swine*, and *Asses* they compare them to?

Wherefore I shall conclude with the *Apostles* words, 1 *Cor.* 7. ver. 1, 7, 8, 26, 27, 38. my dear *Philology-*
nus,

nus, concerning the thing
whereof you wrote unto me)

It is good for a Man not to
touch a Woman. For, I would
that all Men were as I my
self. I say therefore to the
unmarried, it is good for them
if they abide even as I. Con-
cerning Virgins I say, it is
good for a Man so to be. Art
thou loosed from a Wife, seek
not a Wife. So then, he that
giveth her in Marriage doth
well, but he that giveth her
not in Marriage doth better.

F I N I S.